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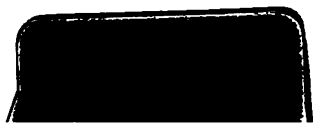
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SIX LECTURES  
ON THE  
Scriptural Doctrine of Reconciliation,  
OR  
ATONEMENT,  
AND CONNECTED SUBJECTS:

*Containing Strictures on "The Atonement, its relation to  
Pardon, an Argument and a Defence, by the  
Rev. E. Mellor, M.A."*

BY  
RUSSELL LANT CARPENTER, B.A.

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## PREFACE.

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At the commencement of the First Lecture, I allude to the reasons which led to this publication. Having ascertained that Mr. Hincks would answer Mr. Mellor's comments on his Lectures, I have rarely referred to them. Though I notice passages in Mr. Mellor's work, it is due to him as well as to myself to state, that I have not confined my attention to it; lest it should be thought that I attribute to him the opinions of various orthodox writers, which we both deem fallacious.

Had circumstances permitted, I should have gladly treated each subject with more completeness; as well as have entered on others, to which I barely allude. My limits have forced me to exclude much that I had prepared: it may happen, that what has been omitted was sometimes required for the justification, or explanation, of what has been said. Each Lecture was published separately, as soon after delivery as it could be printed: there are probably errors and oversights, which greater deliberation might have prevented.

I have intimated (p. 73) that Mr. Mellor scarcely allows that any one can innocently differ from him; but, as he presents very objectionable alternatives, if the

apostles do not mean (p. 50), or if Christ did not endure (p. 81), what he supposes, we Unitarians need not regard ourselves as personally aggrieved, though we may demur to this implied infallibility. If I have done injustice to the views of others, I regret it as much as the injustice I may perhaps have done to my own : and would gladly withdraw anything which can be convicted of dogmatism, unfairness, or discourtesy.

Doctrines will never be truly discerned, unless approached in their own spirit. We shall never understand how God was in Christ reconciling the world unto Himself, till there is in us the spirit of Christ, reconciling us to each other. Controversy seems unfavourable to reconciliation : I fear that the present one has stimulated some displays of bigotry and party spirit ; but I have also the pleasure of believing, that it has promoted that wider knowledge which will lead to a truer concord. It is indeed a gratifying result, when the more we know of one another, the more we find in common. Let us help each other to break down the walls of partition, which fallible teachers have built up between us, on the foundation of Christ. "He is our peace : \* \* \* for through him we both have access by one spirit unto the Father."

Halifax, May 3rd, 1860.

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### ERRATA.

Page 5, line 13, *read* He may allow that he is an offender. (Vide Appendix, p. 150.)

Page 40. From an oversight of the printers, eight lines were omitted, between pages 40 and 41, which are supplied on a separate slip.

Page 119. Note; for Lecture, *read* Lectures.

Page 152. Having had an opportunity of consulting Bishop Wilson's Life (Vol. I. p. 199), I find that the extract copied from a newspaper is not verbatim: and "Mary Magdalene" and the remarks following "Luke's Gospel" are not in the Memoir.

# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE FIRST.

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"SLIGHT AND SLIGHTING VIEWS OF SIN."

THE JAILOR AT PHILIPPI.

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CHRISTIAN FRIENDS,—I have annually delivered doctrinal lectures about this time, and I have been requested this year to make my course bear on the subjects treated by Mr. Mellor in his recent work on the Atonement. It seems a reason for doing so, that a lecturer who professes himself an Atheist, in attacking that book, has regarded it as an exposition of the doctrine of Scripture. I have not so learned Christ, and therefore do not wish that the judgment of the working classes, who chiefly attended that lecture, should go by default against what I regard as the truth of the Gospel. My friend Mr. Hincks has indeed answered Mr. Mellor's first lecture; but he has not yet published his reply to the second, which contains the passage on which I shall speak this evening. It is not without reluctance that I engage in what may seem a personal controversy; and yet my criticism is not on any individual, but on a book which has been approved by the organs of his denomination, and we may surely trust that Christian feelings need not be wounded by the efforts we each make to maintain what we regard as Christian doctrine. Whilst stating those points on which we differ, it is satisfactory to think that

there is much in which we and our opponents accord. Perhaps these lectures will show them that our real agreement is greater than they supposed, and may induce them to show us that the charges we honestly bring against their statements arise from misconception. Probably we have each something to learn from the other ; certainly we both need to learn more from Christ.

Those of you who know that, as Unitarians, our only bond of doctrinal union is the belief in one God, even the Father, and in Jesus Christ, whom He has sent, will not consider me responsible for the opinions of any other man, nor regard others as responsible for mine.

Mr. Mellor very justly considers that, in order to have correct views as to redemption from sin, we must have a true conception of sin itself. His opinion of the way in which *we* regard it, he states thus ;—" One of the fundamental vices of Unitarianism is its slight and slighting views of sin. Conscious that it has no means of satisfactorily meeting the agonising sense of guilt which is often felt by an awakened soul, it seeks to evaporate the guilt itself. It has no remedy for the disease, and it endeavours to prove that the disease is, for the most part, an hallucination. It has no partiality for the terms sin, guilt, wickedness, corruption, depravity ; but while compelled to admit a germinal portion of sin in order not to shock the moral consciousness too rudely, it transmutes all the rest into ignorance and frailty. The philosophy of Unitarianism is, in brief :—' We are not half so bad as we seem ;'—the philosophy of the Scriptures is,—' The heart is deceitful above all things, and desperately wicked, who can know it ?' " (page 56.)—

We are not about to discuss " the philosophy of Unitarianism." Those philosophers of whom our nation is most proud, Locke and Newton, were it is true, Unitarians ; and so have been many others of high repute ; but there is no philosophy of Unitarianism, or of Trinitarianism. Those who respectively hold these doctrines widely differ in philosophy among themselves. Before inquiring what views of sin may be regarded as slight and slighting, let us consider the case of the Jailor of Philippi :—

Acts xvi. 29, 30, 31. Then he called for a light, and sprang in, and came trembling, and fell down before Paul

and Silas, and brought them out, and said :—Sirs, what must I do to be saved ? And they said : Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Mr. Mellor describes a sinner who dooms himself to despair ; for “ he believes that God is infinitely holy ; he believes that he requires a perfect obedience ; he knows that such obedience he has not rendered, and he anticipates nothing but eternal death.” (page 7.) Mr. Mellor paints the agonies of such a sinner, and tells us what he would reply to those who tried to relieve his torture without the assurance of a vicarious atonement. Mr. Hincks deems this sinner an imaginary case ; but Mr. Mellor replies—“ The sinner that I am charged with inventing was no other than the Philippian Jailor.” (page 55.) I confess that it does not appear to me of the first consequence whether it was or not. It is the answer of the apostle which concerns us most ; and in that answer St. Paul says nothing of the doctrines of orthodoxy. But perhaps it is well to show how much those who are accustomed to preach a discourse from a single text are in danger of assuming. They know the text to be true ; they connect their meditations with the text ; so they suppose that these are true, and the legitimate inferences from it. “ We assume,” says Mr. Mellor (page 9) “ that this cry (of the jailor) was the agonized expression of guilt ;” but has not any one an equal right to “ assume” that it was not ? When he drew his sword, and would have killed himself, whose judgment did he fear ; that of God ? No ! for then he would not have rushed to meet it. It was that of man ; he was responsible for his prisoners, and supposed that they had fled. But Paul cried with a loud voice, “ Do thyself no harm, for we are all here.” Then he called for a light, and sprang in (so eager was he to see that his prisoners were safe) and came trembling (for he had not recovered from the terror of the earthquake, that trembling of nature by which the prison was shaken to its foundation) and fell down before Paul and Silas, and brought them out, and said, “ Sirs, [It is the same word usually, and in the next verse, translated *Lord*,] what must I do to be saved ?” He saw them perfectly collected and calm amongst the convulsions of nature ; they were superior to all that man could do, for they had made no effort to escape when

the doors were open, and he may have known that they had healed the damsel who kept crying, "These men are the servants of the Most High God, which show unto us the way of salvation." He had reason to believe that the earthquake was sent for their sakes. He had been saved from death by earthquake, and death by the sword; but dangers still awaited him, and he puts the most reasonable question:—"What must I do to be saved?" He does not beat upon his breast saying, "Lord be merciful to me a sinner." There is no evidence that his conscience tortured him into "frenzy." He was a heathen, and knew nothing of "a holy and inflexible God"—the gods he believed in were full of caprice, and were worse than many of their worshippers. No holy law had been revealed to him, and our Lord says, "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." A comparison of the actual history of the Evangelist with the imaginary character given to the jailor by the preacher, should teach caution. At the same time, whatever our opinion of this instance, we are aware that sin has driven many to madness, and is in countless instances corrupting the life of the soul. If Mr. Mellor were right in supposing that we take "slight and slighting views of sin," he would be justified in imputing it as a "fundamental vice" of our belief, for only fools make a mock at sin; but he has no right to assume that we slight sin because we do not accord in all his notions of it.

I shall not attempt a complete definition of *sin*. Small definite evils we may define, but not that which is so vast as to surpass human comprehension. Those who walk by law find that "sin is the transgression of the law;" those who walk by faith declare that "whatsoever is not of faith is sin;" those who abide in God feel that whatever is godless is sinful. A learned lexicographer (R. Stephens, gives "twenty-two several senses and acceptations of the word faith" in Scripture—there will then be ambiguity in the meaning of that which is "not of faith." As our conceptions of God vary, as our views of His law vary, so will our idea of sin. Sometimes the evil in the soul is described as *sin*: sometimes the outward act: sometimes the penalty: sometimes the sacrifice to remove it: sometimes the uncon-

scious result and occasion of sin—the dumb idol was “the sin of Samaria,” “the high places” were “the sin of Israel.” If sin is evil as viewed in the light of religion, to slight sin is to slight religion; but there is a diversity in religions. Some things which the Jewish law made sinful, Christian faith makes duties; whilst the burning of heretics, the “autos de fè”—the “acts of faith,” as persecutors regarded them, seem to us horrible crimes against God. Godliness demands that we hate sin; but also that we do not hate the truth through supposing it to be sin.

The sense of sin comes from the belief in God. Any one who seems without God, may seem to himself without sin. He may be an offender against his own law of right, but not against a Being whose existence he denies. Others may regard what he does as sin, but “sin is not imputed where there is no law.” Christ said, “If ye were blind, ye should have no sin:” “If I had not come and spoken to them, they had not had sin.” Sin is the most terrible of evils: it inflicts an injury on the soul, in comparison with which the tortures that excruciate the body are but light afflictions. The wages of sin is death: and bodily death, hastened by offences against our bodily nature, is a slight penalty compared with that mysterious spiritual death of which the agonized sinner can here know only in part. The awakened conscience responds to the awful declarations of Scripture. God convicts us of sin in various ways:—sometimes by the law written in the heart: sometimes by the revelation of a commandment, holy, just, and good, by which sin is made to appear exceeding sinful,—the law seemed to enter that offences might abound: that holy spirit, which is a comforter to the faithful, convicts the world of sin: sometimes the enormity of the sin is disclosed by its penalty—“Be sure your sin will find you out:” when it has done so, we find out its sinfulness:—we rarely repent of evil till it has caused us to suffer evil. Whilst punished for the offences long ago committed in apparent impunity, men own that they are made to possess the sin of their youth. Conscience is enlightened by experiencing that as a man soweth so shall he reap: the bad and bitter fruit shows the seed to have been evil—to slight the penalty may be to slight the sin.

4

If sin occasions the deepest anguish, should we not have been better off without the law which convicts us? No; for the pain is our preservative. The smart of the wound keeps us from fatally neglecting it. Pain of body afflicts us; but if the wrongs done to our body caused us no pain, we should not be warned of our dangers, and should swiftly rush into destruction. Pain of conscience torments us; but, if we did not feel ourselves to be sinners, we should become brutalized by our fatal indifference. The light within casts its shadows, but helps us to remove the obstructions which cause them: better is all our grief and toil, than that the light within us should be darkness, and that we should not know at what we stumble, because that darkness has blinded our eyes. The law would not reveal sin, if it did not also reveal God, who will help us to overcome it, and to arrive at joys else unattainable. We go on towards perfection, frequently goaded by the keen sense of imperfection. We fly from sin into the arms of our Heavenly Father.

The word sin is used in various senses; but if we mean by it—a known offence against God, the greatest criminals, who have seared their consciences with a hot iron, may seem less conscious of sin than those whose faith being most intense have mourned over sin most intensely. I should not be surprised if the jailor, after the great commandments of love to God and man were revealed to him, had a deeper and more humbling sense of sin than he had ever had in his heathen darkness. They that forget God may forget that they are sinners; but those who strive most to draw near to Him, are most conscious of their departure from Him. Ordinary foulness escapes notice on the robe which bears the hue of earth; but if that robe is bleached, the slightest stain becomes visible, and the more anxious we are to keep it pure, and the clearer the light which shines upon it, the more we shall detect and lament its defilement. The man who might walk erect among his fellows, bows in lowly contrition before Him whose law penetrates to every thought of his heart. An apostle at the sight of the supernatural exclaims, "Depart from me for I am a sinful man, O Lord:" and even that sinless Being, before whom millions bow in adoration, said, in contemplation of the Infinite Holiness, "Why callest thou me good? there is none good but One, that is, God."

Far be it then from us to cloud the light of conscience, or to quench its salutary flame, or to limit the obligations of the divine law. So far from wishing the religious world to think of sin less seriously, I desire a clearer and fuller perception of it. We lament that men invent imaginary sins, because they distract attention from real sins. For the world to be saved, there must be fuller acquaintance with the law of God. If we loved Him as we ought, we should strive more earnestly to discern the laws He has inscribed on the nature of the world, and the constitution of man. Our offences against the laws of health, by which we maim our own powers and let our brethren perish, would then appear in a more solemn light. We should have a new insight into the requirements of the commandment—to love our neighbours as ourselves. We should not remain in listless indifference whilst men are drawn to death, and are ready to be slain. We should test the customs of the world, its habits of intemperance, its heartless luxuries, its tricks of trade, its cruel oppressions, its wicked wars, by the golden rule: our hearts would burn within us, and instead of feeble and ineffectual lamentations, the moanings of a dying faith, we should speak and act as those on whom is laid a necessity: who feel that, if they know to do good and do it not, to them it is sin. What! can we imagine that there is too much conscience upon earth—that God is too much revered—sin too much dreaded? He who loves the good opinion of his acquaintances, suffers acutely if he has done anything they think absurd or shameful: he who covets honour has found life intolerable when he thought his honour wounded: he who fears the law of the land, is terrified when, having broken that law, he is branded as a criminal, and is obnoxious to its penalties; but he who has faith in God will choose contempt and ridicule, dishonour and punishment, rather than swerve in the least from the path of rectitude which conscience, God's witness, has ordained: rather than sin against God, he will incur every evil which it is in the power of his fellow creatures to inflict. How few can stand this test; yet unless sin is felt to be the worst of evils, there is no living faith in God.

Mr. Mellor asserts that we are conscious that we have no

remedy for the disease of guilt, and, therefore, try to prove it "for the most part an hallucination." We *have* a remedy—that which the Great Physician offers: we ask for no other; but we learn from his gospel that there are hallucinations on the subject of sin, which distract attention from its real nature. Let us consider what views of sin our opponents may deem "slight and slighting."

As disciples of Christ we reject the doctrine of Original Sin. Jesus took the little children in his arms and blessed them, and said, "Of such is the kingdom of heaven." "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." I cannot, then, receive the statement of the Church of England—that the child is "born in sin and in the wrath of God:" or that of the Assembly's catechism—that "we are by nature children of wrath, bondslaves to Satan, and justly liable to all punishments in this world and that which is to come." The theological fiction by which men charge their wickedness on Adam, weakens the sense of real personal sin. As Mr. Mellor justly observes (p. 6), the man who is penitent and thoughtful, is now "come to himself;" but if his self were wholly vile, to "come to himself" would be to come to desperate wickedness and deceit; but "he is not deceiving himself:" he comes to himself when his conscience is awakened, and when he says *Amen* to the law of love. He feels that his sins are "*his* sins and not another's. He committed them in the perverse abuse of a freedom that was given him for holy obedience to the law. He has nothing to urge by way of inculcating the rigour of that law, or of palliating his own transgressions. He can bethink himself of no plea in arrest of judgment." (p. 7.) But would he not have a plea, if he could palliate his transgressions by throwing them on another—if he could urge that he came into the world obliged, without any freedom of choice, to accept Adam as his representative? On the doctrines of Original Sin and Hereditary Depravity, I expressed my opinion fully last spring. I did not deny that we suffer through the fault of those who have gone before, and that tendencies to evil are transmitted, as well as tendencies to good; but these tendencies may be resisted.

Holy men have come from wicked homes: no one is judged a sinner till he has sinned. A belief that a man's sins may injure his children, should make those sins appear more hateful to him; but when he is taught that the children of the good, as well as of the wicked, are all alike bondslaves to Satan, through their descent from Adam, his feeling of responsibility dwindles away.

We are blamed not only for refusing to consider ourselves chargeable with Adam's sin unless we imitate it, but for questioning the universal corruption of the heart. We are told that "the philosophy of the Scriptures is—'The heart is deceitful above all things and desperately wicked—who can know it.'" This sweeping assertion is founded on a verse in Jeremiah, which is perhaps wrongly translated. Learned orthodox commentators tell us that the words rendered "desperately wicked" mean "grievously sick,"—or else "impenetrable—hard to be discerned," for the next verse adds (xvii. 10) "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." God looked beneath the surface. Some were depraved hypocrites, others trusted in Him and were blessed. Even if Jeremiah had described all the men of his time as desperately wicked, he knew that there had been and would be good men. Our Lord speaks of the evil man, who out of the evil treasure of his heart bringeth forth that which is evil; but also of the good man, who out of the good treasure of his heart bringeth forth that which is good. A corrupt tree cannot bring forth good fruit; but there were those who did good even before they received the Gospel. Men's hearts are sometimes like stony or thorny ground; but there is good ground, which bears fruit a hundred fold—honest and good hearts. (Luke viii. 15.) If any one read an account of a pestilence, and straightway supposed that all his friends and neighbours must be suffering from it: if he examined a museum of morbid anatomy, and regarded all the specimens as indications of his own condition: I should think him under an hallucination, If he ransacked the Newgate calendar for the features of our national character,—if he collected all the descriptions of the vices of the worst men of the worst times and deemed them portraits of himself and his acquaintance,—I should not

think that he was taking a serious view of sin, but an erroneous and fantastic one: if it was a heartfelt view, I should own that *his* heart at least was deceitful and deceived. To revile human nature is not the way to honour God who created it: nor to make the sinner feel that his sin is his own, and not another's. His heart condemns him, because there is goodness in the heart; and he knows that others have obeyed those good promptings which he has withstood.

It is regarded as one of our "vices," that we have "no partiality for the terms sin, guilt, wickedness, corruption, depravity." Since we hold what these terms represent in deep abhorrence, we certainly have no partiality for the terms: we do not wish to use them needlessly: familiarity breeds indifference. Those who speak most awfully and searchingly on sin and wickedness may not make it the favourite topic of discourse: the hearts that know their own bitterness do not flaunt it before the common eye. If it were meant that we ignored sin, the charge would be false: confession of sin always forms part of our public worship in this place: and is found in the liturgies in use in our body. Opinions may vary as to the proper extent of confession in those prayers which the whole congregation are asked to make their own: God is to be worshipped in truth, and no sins should be enumerated which the consciences of those present are unlikely to acknowledge. The hours of private devotion are fittest for the heart to confess its secret guilt. We are not to use vain repetitions, and few repetitions are more vain, or are exposed more justly to the sarcasms of the satirist, than the periodical confessions that they are "miserable sinners," on the part of those who are wrapped in self-complacency. Those who have a "partiality for the terms sin, guilt, wickedness, corruption, depravity," show too often how unmeaning those phrases have become, by their indignation if men take them at their word, and charge them with their self-indictments. No doubt in our body, as in every other, there are those who are self-righteous and do not humble themselves as they ought before Almighty God our Heavenly Father; but I will not decide who these are, by their abstinence from that parade of professed guilt which too often excites the suspicion of formalism and hypocrisy. Not those who say, "Lord, Lord," but those who

do His will are accepted. Not those who have a "partiality for the terms sin, guilt, wickedness, &c.," but those who cease to do evil and learn to do well are approved. The child who strives to obey is more acceptable than he who, in set terms, continually bewails his disobedience. No doubt confession is a duty, as well as the impulse of the contrite heart; but there are other duties. The Gospel is glad tidings; thanksgiving mingles with supplication: those who "pray without ceasing" "rejoice evermore." The prayer of the publican is suitable to the publican; but confession is not so prominent in the prayer which our Saviour taught his disciples. We say, "Our Father, forgive us our trespasses, as we forgive those who trespass against us." It is from my intense conviction of the evil of sin, that I think it injurious to be always brooding upon it. It is still worse to pretend to brood on it, yet make no effort to cure it. This is the condemnation of Christian churches—that whilst they utter general confessions, they have done so little to remove—that they even countenance—prevailing iniquities.

We are sometimes charged with slighting sin, because we say little or nothing of the Devil. I neither affirm nor deny his existence. Did I think that Christ came to reveal him, I should as a Christian, accept the revelation. On the other hand, I believe that Christ came to show us the Father, and it sufficeth us. When he speaks of the Devil, he employs the phraseology which expressed the opinions of his countrymen,—in the same way with the word rendered *devils*, which should be *demons*. In the opinion of many Trinitarians, as well as in my own, those persons, who are said in the New Testament to be possessed with demons, were subject to diseases which are now attributed to natural causes. In Scripture *God* is revealed to us, and *man* is revealed as he is and as he may be; but we have but little information of the beings betwixt us. I do not dispute that if some of those endowed with higher powers than our own have used them to God's glory, others may have fallen and sinned; but since Jesus called the chief of the Apostles *Satan*, and Judas a *Devil*, the word may be figuratively employed. On this topic we have not time to enter now. It is enough to remark, that whilst we cannot reach the highest holiness, without believing in a Holy God,

we can feel the deepest sense of sin without any belief in the Devil; and we can dread the punishments of sin whilst we believe that it is God, not the Devil, who will inflict them; and we can loathe it and repent of it, without supposing that some unseen agent has led us astray; indeed we are most likely to feel that it is our "own sin and not another's" when we put the Devil from our thoughts, and remember that "every man is tempted, when he is drawn away of his own lust, and enticed."

There may be a more serious reason for thinking that those slight sin, who view it as within the providence of God; but this is not a question between Unitarians and Trinitarians. The doctrines of Liberty and Necessity have found their advocates in both communions. In one mysterious sense, God may be said to be the creator of sin, when He created every human being, created in him a will, created the circumstances which surrounded him, and knew from the beginning what his character would be, yet does not exert His omnipotence to prevent sin. The difficulty is not removed by ascribing all sin to the Devil,—for who made *him*? Nor to Adam,—for who made *him*? These are mysteries, which no mortal can unravel. God's thoughts are not our thoughts, nor His ways our ways. The prophet saith in His name, "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." But evil is evil to us, even if God created it. None but a madman would take poison, because God had created it, if he knew the penalty; none but a madman would commit sin, because God gives him the power to commit it, whilst the same God warns him that the wages of sin is death. Till we think slightly of disease and torture of body, we shall not take a slighting view of that which is unmeasurably worse; because both come in God's providence when we break those laws which He has set forth for our welfare: and the misery which both cause is to rouse up all our powers to avoid, to resist, and to overcome them.

Persons may seem to take slighting views of sin, by declaring *that* not to be sin which is usually so esteemed, by fellowship with sinners, by abating their punishment, and letting them go free. Such charges may be brought against

us, as against Christ and the Apostles. Christ overlooked many things that the religious world of his day deemed very serious offences. He encouraged the Apostles to disregard the traditions of the elders: they eat and drank, whilst others fasted,—they eat with unwashed hands,—they broke the Sabbath in the corn fields. Christ himself drove the Jews to fury, by violating their Sabbatical observances in curing the sick, in making clay to anoint the blind, and telling the infirm man to carry his bed and walk. They knew that Moses was sent by God; they knew, so they thought, that Jesus broke the law of Moses, and that he was a sinner: as such they persecuted him, and killed him. Paul went still further. He slighted that law which adjudged his blessed Lord to be “a curse:” he kindled the wrath even of his fellow disciples, by the bold and unflinching way in which, by practice, as well as by teaching, he proclaimed that law repealed, and induced his converts to set its threats at defiance. But did Paul and his Master really slight sin? On the contrary, by revealing the boundless requirements of the great commandments of love to God, and love to man, they turned man from an artificial law to a law of reality, and woke those to a sense of their aberration from God whose consciences had slumbered under their dead works. If we share this reproach of Christ, happy are we. We may be well content to be rebuked for protesting against Pharisaical observances, if, instead of weak and beggarly elements whereunto many even now desire to be in bondage, we are found to uphold the royal law according to the Scripture—“Thou shalt love thy neighbour as thyself.”

Jesus seemed to slight sin, when he received sinners and eat with them; for some think that holiness must be shown by denouncing others as desperately wicked. But Christ's philosophy appeared to be—“They are not as bad as they seem.” When the believers in hereditary depravity asked him whether the man who was born blind had sinned himself, or his parents, Jesus replied—“Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him.” When he was in the company of those whom the world deemed sinners, he did not find them utterly abhorrent to his divine purity. On the contrary, there was often much sympathy between him and these abandoned

creatures. The presence of his love and holiness revived their best affections. Did Jesus really slight sin, when he found that the publicans and harlots were not so bad as they seemed? No, indeed! He thus helped them to repent and sin no more. Sinners easily detect sin, they know where to find it, they suspect it where they cannot find it. It remains for the good to call out that which is good; the buried virtues heard Christ's voice and came forth.

Those are supposed to slight sin who believe that it may be freely forgiven without a vicarious atonement. Among the sick, who were brought to Jesus, were many who had incurred diseases through their sins; but he healed them all, so that the word of Isaiah was fulfilled:—"Himself took our infirmities, and bare our sicknesses." (Matt. viii., 17.) He took the infirmities away, he bore the sicknesses away, without inflicting them on any one else, or enduring them himself. The penalties were removed, not transferred. He did not even upbraid the penitent sufferers. "Thy sins are forgiven thee," said he to the palsied man whom he healed. In cases of obvious moral guilt he showed the same mercy. When the adulteress was brought before him, he saved her from her accusers: this indeed was by convicting them of sin: and he thus teaches us not to be severe on those whose iniquity we may share; but though himself sinless, he does not pass sentence on her, but says, "Go and sin no more." When the woman who was a sinner bathed his feet with her tears, the Pharisee was disgusted that he did not turn her away:—"This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." Jesus was more than a prophet, and knew that she was a sinner no longer. "Her sins," saith he, "which are many, are forgiven; for she loved much." And he said to the woman, "Thy faith hath saved thee; go in peace." But the faith of those whom he thus saved and pardoned could not have been in any punishment vicariously endured on the cross; for probably his apostles even did not then believe in his coming crucifixion. The lesson of free pardon on repentance is also taught in those parables which speak peace and hope to our souls, when cast down within us. No doubt the just persons who thought they needed no repentance, imagined that Christ was destroying

the safeguard of morality, and when Paul preached the free grace of God, and thanked God that those who had been the servants of sin received the blessings of the Gospel, there were some who slandered him by saying that his doctrine was—"Let us do evil that good may come." But we know that Jesus delivered men from the penalty of sin, not that they might hate it less ; but that they might depart further from it, being freed from sin, to serve the living God.

We, who repeat our Saviour's promises to the penitent, are accused of teaching a "licentious" doctrine and rendering it "absurd to suppose that sin has any great criminality in the eyes of God," (M. p. 63.) Mr. Mellor distorts our views ; but whether they seem to him "licentious" or not, I cannot but hold them—I rejoice to hold them—whilst persuaded that they are the truth as it is in Jesus. Those are not always most opposed to a *sin*, who may seem most exacting of its *penalties*. Look for instance, at the way in which intemperance is treated : one man, if his companion becomes a drunkard, discards him, denounces him, perhaps recommends that the natural penalties of the sin should be aggravated by law ; but leaves him to his doom. Another goes to him, tries to win his affection, promises that if he will only forsake his sin it shall be forgiven him, and points to those who have been forgiven, who have even risen since their recovery higher than they were before their fall. "Why," you may say "this is the very way to induce him to think slightly of sin." But look again : Who are these men ? He who denounces the sin of drunkenness, and tramples on the drunkard, may have taken the first steps on the downward path with him, and never have reclaimed any from it. He who seems so "licentious" in his leniency is the man who by his practice is furthest from the sin, and by his self-sacrifice is strengthened to deliver others from the vice he abhors. There is no Reformation without hope. "We are saved by hope." Penalty may convince a man of sin ; but unless there is mercy he may be bound to it in his despair. Mr. Mellor thinks proper to affirm (p 64.) that "the Gospel according to Unitarianism" is, that "a life-time of sin followed by a moment of repentance, is as satisfactory to the law as a life-time of obedience." What Unitarian could have made such a statement, I cannot say ; nor I believe,

can he. On the contrary, those who hold Unitarian views, have been most earnest in warning men from trusting to momentary emotion, and in urging the supreme importance of faithful obedience. Godly sorrow worketh repentance unto salvation never to be repented of; this salvation, however, is not offered to the tears of a moment, nor to a moment of repentance; but to the tears which spring from the depths of a broken heart, and to that repentance which leads to newness of life.

That there *are* slighting views of sin, which obstruct the great work of Christ, we do not deny: to some of them let me briefly refer. Those, whatever be their doctrines, slight sin, who think there is any greater evil: who dread suffering more than sin: who doubt whether it would be wrong to sin unless assured that the full sentence would be executed. Those who speak strongly on the holy rectitude of the law slight sin—their own sins—when they affirm that this law may be obeyed by another in their stead: and while they announce eternal death as the penalty for transgression, they slight the penalty—as regards themselves—if they profess that it has already been borne in their stead by one who had not transgressed. Those slight sin who think it the Saviour's office to save them rather from the Father's chastisements than from sinning against the Father.

When terror at punishment is greater than abhorrence of sin, men have striven to be safe rather than to be good: they have been fleeing for shelter instead of walking in the way of duty. They have sought safety in a church, and have befouled the church with their guilt: they have called it a "sanctuary," and have gone to it to be protected in their crimes: they have trusted in the traditions of men, and have slighted conscience: whilst they have trembled at a neglect of their superstitions, they have dared to do great wickedness and sin against God. The system of indulgences is not confined to the Romish Church. Those slight sin who think criminals safer than heretics, who disregard morality in their efforts to bring men within their fold, who palliate the offences of their partisans and ignore the virtues of their opponents: who think more of Sabbatical observances and forms of worship than of obedience to the law of Christ. Those slight sin who lay

more stress on the form of baptism than on holiness of life: who will bury those on whom the ceremony has been performed "in sure and certain hope of the resurrection to eternal life;" yet will not utter, nor permit to be uttered, any word of blessing over the grave of those who have been baptised with the Holy Spirit, though not with water. Those slight sin who do not exclude from communion man-slayers, man-stealers, tyrants, and profligates, but by the canons of their church excommunicate all Dissenters, and by their creed declare that all who do not agree with their notions of faith shall without doubt perish everlastingly. Those slight sin who, whilst they have no power to read the heart, assure the perjured murderer who has scrupled at no falsehood to escape earthly judgment, that he is sure of Heaven, because he professes a belief in Christ's atonement; whilst they doom to the outer darkness the Unitarian, who has striven to do justly, to love mercy, and to walk humbly with his God: they would open the door to those who cry, "Lord, Lord," but have worked iniquity, and would shut it in the face of the blessed of the Father who have fed, and sheltered, and visited the brethren of Christ!

The proofs of a clear understanding of the nature of sin and genuine repentance must appear in the life. Wherever there is unfeigned humility and teachableness, tender forbearance towards the errors of our fellow sinners, an effectual desire to reclaim the wandering, and to deliver them from temptation, holiness of life, self-sacrificing love for man, and devout grateful love to the Father of Mercies, we may believe that the Christian, whatever his church or his creed, has no slight or slighting views of sin. Let me state in what way our doctrines are especially calculated to give sound and clear views of sin:—

Mr. Mellor charges us with making light of obedience to God's law: we have been more often reproached with laying what our opponents deem undue stress upon it: they reprove the importance we attach to works. We do not trust in a vicarious atonement; but look on Christ as our example, in whose "life the law appears, drawn out in living characters." We are not content to receive that law second-hand: but urge all to examine it for themselves: not to

rest on a vague sense of sinfulness, but to prove themselves and their work, to see where they have offended, and what they have to alter. We invite men to discern things that differ, and not to mistake notes for beams, nor to prefer the tithing of mint to the weightier duties of justice and mercy. We are amongst the foremost advocates for that light and knowledge by which sin is most clearly discerned : we are the vindicators of the rights of the individual conscience,—conscience by which sin is most keenly felt. We maintain man's responsibility—that our sins are our own, and not another's : that others may indeed suffer for us ; but that they cannot remove to themselves the sins of which our consciences accuse *us*. The sense of sin is quickened by the feeling that obedience had been in our power. Those who think they are by nature children of the Devil suppose it natural to serve the Devil—we who believe that we are the offspring of God, made in His image, feel that by sin we wrong the nature He has given us. Since the detestation of sin is enhanced by the misery it causes, it might at first appear that every sin will be most dreaded when it seems to doom the offender to Hell fire ; but the orthodox notion of Hell does not usually produce this effect : some indeed it startles and awakens : others, when they suppose themselves lost, become reckless, and sin more madly through despair : but the majority invent pretexts by which they seem to ward off from themselves the everlasting burnings. Now we dwell earnestly on the awful doctrine of retribution : it shall be dealt to every man according to his works. As a man soweth so shall he also reap. Every failure in obedience crushes a seed which might have sprung up into a joy for ever : each sin—each indulgence in a sinful habit—sows a fresh seed to increase the harvest of corruption. Even where penitence delivers from death, it does not deliver from anguish : deadness of heart departs with the sin, but corrective discipline remains till newness of life is complete. Once more, our abhorrence of sin is increased by the peculiar stress which we lay on the truth that God is our Father. Mr. Mellor supposes that we are thus inclined to disregard His laws ; and yet he himself says very truly (p. 17), “ that it is no uncommon thing for a son to feel more keenly the anger of his father

or mother than any corporeal punishment they may choose to inflict;" and he sadly asks, "Is there one man that mingles his tears with his meat because of his insults against heaven, for ten thousand children that mourn their disobedience to their parents with undissembled sorrow?"—sorrow for the transgression which is often "a reliable guarantee against its repetition." Is it not, then, plain that those who sin against God must do so from not feeling as they ought the numerous and strong cords of affection which unite the Father and the child? If our love for Him is intense, so will be our anguish when we feel that we have disobeyed our Father, to whom we owe everything, to whom in their best and truest hours our souls cling as to their very life. The sinner must not only feel that he has dishonoured his own nature, that he has trespassed against the eternal law of right, but that he has sinned against Him who loves him most—who will not forget him though his mother should remember him no more, When he returns and cries, "Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son," he has come to himself, and has come to God.

If you ask me how far our views have produced filial obedience and heartfelt penitence, I answer that this is only known to the Great Searcher of hearts. No doubt there are in our denomination, as in every other, too many whose faith is dead. Where it is vitally held, I believe the effect to have been what I have stated. True contrition is not ostentatious; yet from the biographies of those who have in some measure exemplified our doctrines, and from the secret confessions recorded for private use which have come within my own knowledge, I cannot doubt that many, who seem to the world cheerful active servants of their Master, have prostrated their souls in the most earnest entreaties for mercy to pardon, as well as grace to help. The gold has been in the refiner's fire, a fire none the less intense, that it gave forth no black and dismal smoke to becloud their neighbours. As a church, we have not done what we ought (which church has?) to seek and save the lost, and to grapple with the most aggravated forms of vice. We might have done more, had not other churches refused us their co-

operation. They have found us useful co-workers in political, moral, and educational objects; but when religion is concerned, instead of saying Come with us and let us do good, they exclaim, Stand by thyself, for we are holier than thou. We are not afraid of meeting with *them*, why should they be alarmed at meeting with *us*, when "one aim the zeal of all employs." There is warmth in Christian fellowship; it is scarcely fair to exclude us from that warmth, and then to sneer at us for being cold! I rejoice that our household of faith contains some who have been conspicuously successful in seeking out those whom the world abandoned; and they have assured me that no faith was more powerful to awaken the conscience and soften the heart of the criminal and outcast—those young in years, and those hardened by depravity, to remould and quicken the life, and to reconcile the rebellious soul to Him who willeth not that any should perish.

When Mr. Mellor says (page 58) that "the phenomena of conscience have been systematically ignored" by Unitarianism, he states what *we* know to be untrue. He adds—"the perturbations of the heart arising from a sense of guilt have been treated as the ravings of an uninstructed imagination." I have shown that we respect the feelings of the heart, and think nothing more in accordance with right reason than the anguish felt at sin; but he will probably agree with us that there are too many cases in which the ravings of an uninstructed imagination accompany this anguish. He himself speaks of the sinner as "frenzied" and "frantic" (in other words as "raving"); and I cannot conceive that a "frantic" man is in the right condition either to know his disease or to prescribe the remedy. Heathens received the utterances of the frenzied as divine oracles: the insane seemed possessed by "a spirit of divination"; but the Christian is "grieved" by these outbursts, even if truth is uttered during them. Paul felt that as a persecutor he had been "exceedingly mad," but as an apostle he spoke "words of truth and soberness." The gospel is glad tidings, and Christ and his Disciples do not give such overwhelming predominance to terror and threatening as some do who call themselves Revivalists. God is not most glorified when nervous excitement, physical exhaustion, and frantic terror

strike the sinner down, and overwhelm the understanding which the inspiration of the Almighty has given. Some of us, when, at sea, we heard the captain storming as furiously as the tempest, threatening, and cursing, have been told that it was the only way to rule the sailors, and save the ship. Howbeit ships have been safely managed by more Christian methods. So when the most appalling denunciations and curses were poured without stint or apparent pity on those who were to be directed heavenward we have doubted whether more would not be hardened, than would be reconciled to God. The immediate effect has been often dreadful—horrible blasphemies and ravings have proceeded from the unhappy victims; when these have passed, excitement has been mistaken for piety, reason has been dethroned, spiritual pride and ignorance have been exalted. God can bring good out of evil. I do not doubt that many who have shown proofs of real conversion date it from the time when they seemed distracted by overpowering agonies; but it does not follow that they were, whilst in that state the best judges of doctrinal truth. One truth they most vividly felt—that they needed salvation; but it requires a mind free from frenzy and torture to discern the true method of salvation. Terror may strike down the sinner, but the wisdom which cometh from above in peace and purity, must raise him up. "God hath not given us the spirit of fear; but of power and of love, and of a sound mind," (II Tim. 1. 7.) The sinner has shown gross practical ignorance; he has shut out the light. His heart tells him he has sinned,—but his conscience is so defiled that it cannot accurately reflect his sin. He may suppose himself innocent, where he has really offended; he may feel himself an offender, whilst the code of morals which he has transgressed was false; if his reason is unhinged by his vices, he may accuse himself of crimes which he has never committed. He suffers from a disease more bewildering and dreadful than any bodily malady. What wise physician will allow an ignorant patient to prescribe for himself? His account of his ailments must be received with caution: some of them may be imaginary. He knows that he is ill, but he may not know his illness; the same folly which made him sick, may keep him so, if he dictates his own mode of treatment. His self-regard which caused his sin insists on making the

most of it: he may think that the physician is slighting his disease, whilst trying to impart the calmness which is needful for recovery: his love of over-excitement may make him crave for the stimulants that would intoxicate and ruin him. The arguments, then, which Mr. Mellor puts into the sinner's mouth gain no force by emanating from him. It is not the sinner, but he who is without sin, who bears witness to the truth. It is not he who has violated God's will, but he that doeth the will of God, that knows of the doctrine whether it is divine.

If we took as true doctrines those in which the sinner has thought he has found safety, we should be led into the grossest contradictions and absurdities. The "quack medicines" to which the terrified invalid has resorted, the opiates or intoxicants by which he has poisoned himself, are but types of the debasing superstitions and wild fanaticism, by which the terrified sinner has sought to escape the judgment to come. Those who follow him will rush into the worst extremes of Romanism or idolatry. Yet I do not deny that real peace seems to have been sometimes found through remedies which Mr. Mellor would discard as much as I. Some poisons are medicines: the most destructive poisons have destroyed destructive diseases; but poison is not the bread of life: and if any feed on error they will fall into fresh sin. Since, however, there are those who have found not only a refuge from sin and despair, but means of grace and holiness, in churches which Protestants regard as idolatrous, we humbly acknowledge that God may give bread, whilst we see only a stone.

The jailor did not, in his terror, presume to dictate the terms of safety. He put the question, which each of us has asked or must ask, to those who had authority to answer: and that answer is recorded for our instruction. In our usual discourses we state what is implied by belief in Christ: in our lectures two years ago we described more systematically how Christ is our *Saviour*. This, however, let me say now:—The answer of Paul is not that which some insist on urging upon us. In its comprehensive simplicity it is very different from those things which are so often declared to be essential to salvation. The church tells us, thirteen times a-year, that if a man will be saved "before

all things it is necessary that he hold the Catholic faith." Imagine Paul spending the night in teaching the Athanasian creed: would the jailor have rejoiced, believing in God with all his house, at hearing that the Father was incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible, yet not three incomprehensibles but one incomprehensible? Suppose that he imagined that he had learnt this creed of more than forty verses, would not his trembling have returned when Paul had left, lest he should forget any of it and not be able to "keep it whole and undefiled," and so should "without doubt perish everlastingly!" Put any other human creed into the mouth of Paul, and how strangely would it contrast with his answer—"Believe in the Lord Jesus Christ, and thou shalt be saved." The word of the Lord which he spake unto him and his household is not recorded; but we need not doubt that it was similar to that which the Evangelist narrates on other occasions; and we are not to suppose that he told them of a Trinity, or God the Son, or God the Holy Ghost, or the death of God incarnate, of which we find no mention in the Bible. It is not in Athanasius or Arius, or Calvin or Wesley,—it is not in the opinions of the Roman, or the English, or the Presbyterian, or Independent Church—that we are to believe; but in the Lord Jesus Christ. Who Jesus was, and what he taught, each one of us must examine for himself. We must come direct to him, and learn of him, and take his yoke upon us, for he was meek and lowly of heart,—which can scarcely be said of those who strive to be lords over his heritage. He knoweth those who are his; and those who come to him he will in no wise cast out. He asks for no long confessions; it was enough for Peter to say, "Thou art the Christ the Son of the living God." He has the power to save to the uttermost. To those who are the slaves of sin, he gives the truth that can make them free; to those who are destroyed for lack of knowledge, he gives that knowledge of the only true God the Father, and of him whom He sent, which is life eternal. Those who wander in darkness, and know not at what they stumble, sees God's salvation, when they look on the light of the world: those who are crushed by despair hear his gracious invitations,—their faith and love save them and give them peace. It is not merely light and know.

ledge, and freedom, and faith, and forgiveness, and hope, and love which save us. We are persons, and need a person to save us. We find this need in our outward dangers, and in our spiritual ones too. Not only is Christianity salvation, but "the man Christ Jesus" is our Saviour. What words cannot describe, the heart feels. We love not only what he said, and what he did, and what he suffered, but we love *him* who first loved us, and gave himself for us: and, when in his presence, we are drawn away, lifted up, from our poor, erring, sinful selves. We love him, and he shows us the Father—the greatest, the holiest, the best of beings. When we have the spirit of Christ, we are his: and we have that spirit of adoption by which we cry, Abba, Father. With the everlasting arms arounds us, we are more than safe: we enter into the joy of our Lord: we are heirs of an inheritance incorruptible, undefiled, and that fadeth not away.

AMEN.

# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE SECOND.

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THE REGAL AND PATERNAL ELEMENTS IN GOD:  
THE KINGDOM OF THE FATHER.

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MATTHEW vi., 9, 10.—AFTER THIS MANNER THEREFORE PRAY YE:—OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

“If any man have not the spirit of Christ, he is none of his,” and the spirit of the Son reveals God as a Father, where we should not else have discovered Him. He is the Father in nature: He clothed the grass with beauty; not a sparrow falleth to the ground without our Father. He is our Father in Heaven; and the future destiny of His children is planned in the same love which has been His attribute through eternity. We are taught to pray in faith and hope—“Thy kingdom come. Thy will be done in earth as it is in Heaven.”

I know of no doctrines which lay more stress than ours on the necessity for doing the Father's will; but we are supposed to think but little of His kingdom; and to reject the doctrine of the atonement, because we do not confess His regal attributes. “It is the manner of Unitarians,” says the article on Mr. Mellor's work in the *British Quarterly Review*, “to ignore the sovereign—the kingly relation of the

Divine Being to the universe. His government, in their view, is wholly paternal, and aims at nothing beyond exercising a very moderate control over a very disorderly household." Mr. Mellor considers the subject at some length:—

"These elements—the regal and the paternal—meet in God. Because there is the regal, justice must be satisfied; because there is the paternal, mercy will seek to spare the sinner. If there were nothing but the paternal, there might be no justice. The regal demands the vindication of its majesty; the paternal longs for the gratification of its sympathy. Thus they seem to stand in awful antagonism; what shall succumb? If the regal, justice dies beneath the heel of clemency. If the paternal, as the sinner has no claim on clemency, he dies. The death of Christ solves the difficulty, by an expedient which enables God to be "just and the justifier of the ungodly." The king smiles upon a law that is honoured—the father rejoices over a son that is saved." (P. 22.)

In his Appendix, he complains of Mr. Hincks, that he "constantly confounds the personal and the rectoral in the Divine Government of the world," (p. 70.) and gives many extracts from a work by Mr. Gilbert. I may here say, that Mr. Gilbert's views appear in many respects so like our own, and so different from the repulsive doctrines of Calvin, that they are embraced, with modifications, by some Unitarians; but in this theory—of antagonistic elements in God, I cannot accord. The doctrine of two natures is invented by theologians to explain the passages where Jesus speaks divinely and humanly: and although Scripture never speaks of God the Son, we agree that, whilst Jesus was inspired to speak and act in the name of the Father, and was one with Him, there were other times when he felt the limitations of human knowledge and goodness, and found the first impulse of his own will prompt something different from the Divine will. Of us it may be said, much more, that we are in many minds and various moods: what we approve from one point of view, we condemn from another. When we reflect our own nature upon our idea of God, it appears that with the merciful He shows himself merciful, with the upright He shows himself upright, pure with the pure, but froward with the froward. (Ps. xviii., 25, 26.) Yet we

know that He is "the Father of lights, with whom is no variableness neither shadow of turning." There is no other being for whom He has to change His will. There are no contrarieties within Himself, which it requires the expedient of a coequal Son's death to solve. He is *One*, as no other being is *One*. The nearer we draw to Him, the more we are one with Him, the more we discern of this oneness: and where the ignorant see chance or curse in His universe, those who dwell in God behold, we doubt not, the tokens of His wisdom and love.

I purpose this evening to show that, in God's moral government, He acts no differently as *King* from what he does as *Father*; and that He may, and does, forgive in case of true repentance and newness of life, without requiring that the penalty remitted from the offender should be borne by some one else: "for as His majesty is, so is His mercy."

When Mr. Mellor criticises the reasonings of those who argue from the fatherly nature of God, he warns us against professing familiarity with His character and plans: but when he comes to his own favourite comparison of God, as a king and righteous judge, he speaks with a positiveness which we cannot approve. If we believe that God is absolutely perfect, it is enough for us to be convinced that anything is God's will and pleasure, and whether or not we thought it right before, we now say, "Even so, Father, for so it seemeth good in Thy sight." I cannot then accept Mr. Mellor's aphorism, "That the laws of God are not right because He has enacted them, but He has enacted them because they are right:" (p. 21.) I say this: "The laws of God *are* right because He has enacted them; *and* He has enacted them, because they are right." Mr. M. adds:—"To allow them to be dishonoured without vindication and enforcement would be to participate in the transgression:" (p. 21.) but we should remember that we may judge amiss respecting their enforcement, and may be thus despising the "riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth to repentance." Mr. Mellor should have recollected that he had himself said (p. 16) "God sees all the murders and wrongs in the universe, and with omnipotence at His command fails to prevent them:" and while he thus seemed to ignore God's moral government in this world,

he does not furnish us with the solution of the difficulty ; for if the orthodox notion of hell is true, and there is no correction beyond the grave, and all go to hell except those who have received the atonement, the majority of our race will be eternally removed from that holy order and happiness which we suppose that a good Creator has designed. Whilst stating a difficulty, to perplex the Unitarian, he forgot that he was affording a plausible argument for infidelity, of which his Atheistical opponent was but too ready to avail himself.

If we were heathens, and believed in gods with passions and infirmities like our own, we might conceive of an "eternal rightness" which should set forth laws independent of them, and which they were bound to execute as much as their subjects to obey. (p p. 20, 21.) If we were tritheists, and believed in three gods, we might fear that neither of them was absolutely perfect—that the character of the Father e.g. might differ from that of the Son—and that there were laws over which they ceased to have control, binding on each of them as on their creatures. But having faith in God as One, with a unity to which there is no comparison—absolutely holy, wise, good, almighty—His will and "eternal rightness" are identical. The antsupernaturalist uses Mr. Mellor's argument.—talks of laws of nature as ordinances by which God Himself is bound, and refuses to believe in the miraculous, because it seems an infraction of those laws. I cannot conceive however of nature, as in any way independent of God : or of its laws, but as the manifestations of His will. "Of Him, and through Him, and unto Him are all things." "My Father worketh hitherto." Each change, which is proceeding through the universe at this instant, is as much the result of His will, as that creation when He spake and it was done. The "forces of nature" are the effluences of His power. There is such order in His doings that they display laws for our guidance : if we see apparent disorder we are not to infer that God has broken His laws, but that we had not rightly discerned them. So in His moral government : He may seem to break His laws ; but we are thus taught that we have misunderstood either His laws or His apparent dealings. Our controversies prove that we are not even agreed among ourselves as to what constitutes rightness : would it not then be absurd arrogance in us to set up our

standard of *eternal* rightness, and declare that God must act in this way, or that way, because rightness so demands? Is it not more reverential to believe that whatever He doeth He is right, and that when we are more like Him we shall see Him as He is?

There is one God who worketh all in all; but there is a diversity of administrations. His law is different to different orders of creatures, according to the end they are to serve. To some the law is:—Bite and devour one another: be cunning and destructive. The destroyers fulfilled His purpose, by which beneficent activity and freshness of life are continually evoked. His law to men varies with their condition. Retaliation was the rule for those of old times; Whatsoever ye would that men should do unto you, do ye even so to them, is the new law. God said by Moses, Destroy your idolatrous enemies, spare not, and let not your eye show pity. God said by Jesus, Love your enemies, do good to those who hate you. Be merciful, even as your Father in Heaven is merciful: He is kind to the unthankful and the evil. Conscience tells each of us that we must do right; but the claims of conflicting duties are differently adjudged at different stages of moral progress. As we have newness of life, we shall be able to comprehend and obey the new commandment.

Far indeed am I from ignoring the truth, that our Heavenly Father is "the blessed and only Potentate, the King of Kings and Lord of Lords." His people of old believed in Him as "the King, the Lord of Hosts." At the time of Jesus, they were looking for a Messiah, to rule in His name: his reign was to be the kingdom of Heaven—the kingdom of God. Our Saviour adopts this figure. He appointed his apostles a kingdom, as his Father had appointed unto him. He does not deny to Pilate that he was a king; but his kingdom was not of this world; and because it was not, and was so different from what the people expected from their interpretations of Scripture, the disciples for a time forsook him, and the children of the world persecuted him. We also may be deceived as to what is meant by the kingdom of God: there is a variety among kings, as among fathers: and those who argue from the truth on which they agree—that God is a king, may differ widely whilst using similar phrases. If

they regard God as king: in the sense of "the supreme vindicator of public claims" feeling no personal wrath, they will not hold the view of Atonement maintained by those who deem Him an angry autocrat who needs to be appeased. Most of the kings of whom we read in the Bible were absolute; but even absolute princes find laws or customs which have acquired sanction under their predecessors, and which they hesitate to change. There were laws of the Medes and Persians which altered not. Custom constrained Darius to do what he abhorred. Even if there were no such laws, the king has counsellors whom he may not rashly disregard. But with whom took God counsel, and who instructed Him? The most absolute autocrat knows that there are limits which he cannot pass, if he would not lose his throne by insurrection, or his life by poison: but God's dominion is an everlasting dominion. So little restraint is exercised over despots, that they forget how to govern themselves: they have been guilty of the most horrible excesses and the bloodiest revenge. They have forgotten the good of their subjects, and even the safety of their empire, in their caprice and rage. The tyrant is in a false position. He has no right to treat others as the mere subjects of his will: the natural differences between them are transient, and comparatively small: the slave may be wiser and stronger than the prince whose yoke he is compelled to bear. But God has an unquestionable right to rule over us—*right divine* is with Him no fiction. He can not only kill, but make alive. He ordereth all things well. His holiness is connected with His omnipotence: if any one had the power to thwart or control Him, His nature would have been less good and perfect. In our limited monarchy, the sovereign has only a nominal part in making the laws; those who are called subjects legislate for themselves, and dictate on what principles government is to be carried on: and under this mode of rule we have arrived at our national greatness; but God is no limited monarch. Our laws are often contracts between conflicting interests, and different persons: they are carried after a debate and division in the legislature; but who discussed the decrees of Heaven,—they are ordained by one undivided God.

It is obvious, therefore, that we must not reason respect-

ing "the King eternal, immortal, invisible, the only wise God," as we should of earthly sovereigns, whose nature and position towards their subjects is altogether different. We must give account of ourselves to God; but He is not bound to account to us, or to explain His purposes, further than His love to us may prompt. He is not like one who has been appointed to an office, by which his nature is modified, so that he will do and say things *ex officio*, which would be discordant with his personal character. Of men we say, he is not the same man in the church that he is in the market—as a soldier, as he is as a friend—as a master, as he is to his superiors—as a ruler, as he is as a father; but God is not moulded by those relations which spring from Himself: He is *One* in them all: whilst we look on Him from different points of view, He is *One* and the same. It is only by way of similitude that we call Him a "king," as we call Him a "shepherd," or a "husbandman:" resemblance in one point is not identity in all.

Let us bear in mind, however, that, even under the similitude of a king, we see nothing to prevent His forgiveness. Even in our limited monarchy, where the laws are made by others, and our sovereign has no right to set them aside, and cannot punish any one who has not offended against them, it is her royal prerogative to pardon offenders. Much more is this the case where monarchy is absolute: the doomed may cry for mercy, and appeal to sovereign clemency. When the offence was not against his subjects, but against himself, the king may feel it his glory to forgive.

Mercy is above this sceptred sway,  
It is enthroned in the hearts of kings.

"Mercy and truth preserve the king, and his throne is upholden by mercy."

The hearts of men, however, are not satisfied by the conception of God as *king*. Israel's noblest king had been a man of blood—not fit to build God's House: the wisest king became a sensual profligate. There was nothing in the Herods, or in the vile Tiberius under whose rule the Jews were groaning, to represent divine perfections. Christ adopted the imagery of a kingdom; but he makes it a *reality* to us, that God is our *Father*. The idea was not new; but it had never been thus displayed, because there

had never been such a Son of God before. Moses, when rebuking the ingratitude of the Israelites, said, "Is not the LORD thy Father, that bought thee? hath He not made thee, and established thee?" Isaiah mentions the mercies of God, and the multitude of His loving kindness to His people; and though they had rebelled, yet, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O LORD, art our Father, our Redeemer, Thy name is from everlasting." The Jews angrily said to Christ, "We have one Father, God;" but their malignant dispositions showed that they were not divine, but devilish. When men's hearts were hardened, they rarely saw the Father; and even those who thus beheld Him, claimed Him for themselves, without remembering that He is the Father of all. If men have low or perverted conceptions of the paternal character, they will connect the name—Heavenly Father—with their weaknesses or their passions. The rebels in China did all manner of cruelties in the name of a Heavenly Father. Mr. Mellor imputes to those who differ from him the idea of "that fatherhood which has nothing to consult but its own instincts of sympathy and pity; that fatherhood which, in virtue of its own prerogative, can chide the insulted and clamorous law into silence and set aside its claims; that fatherhood which allows a few tears to dissolve mountains of sin; the fatherhood which threatens but will not execute, which commands but will not enforce, and which by its soft and flexible indulgence stimulates the very disobedience it should suppress." (p. 32.) No wonder that he is not content that the ruler of the world should be such a father! This is not the Father we worship. Jesus who showed us the Father never stimulated disobedience! When we know him, we know the Father also. When we receive the Father as the Son reveals Him, we find that he is a "righteous Father," whose will must be done.

In the time of Christ, no rule was more absolute than that of the parent—"Honour thy father and mother" was the first commandment with promise. "Children," saith the apostle, "obey your parents in all things; for this is well pleasing unto the Lord." Under the Jewish law, if a son was stubborn or rebellious, and would not hearken to his

father and mother, when they had chastened him, he was brought before the elders and stoned to death. No claim which a king can have on the obedience of a subject can equal that of a parent on a child: no veneration which a loyal subject feels to a prince, has so deep a root in the heart as that "loving fealty" which a dutiful child bears to a wise parent. The laws of a well governed household affect the daily and hourly life more closely than the decrees of any monarch: it is as important for the father, as for the ruler, to see that they are obeyed. He inflicts penalties for disobedience. There are many subjects who have never been punished for breaking laws; but what son is he whom the father chasteneth not? Even when he spares the rod, yet, as Mr. Mellor truly observes, his anger is often still more keenly felt. Why, then, should he say that "the regal and paternal elements seem to stand in God in awful antagonism"—that "if there was nothing but the paternal, there might be no justice: \* \* justice dies beneath the heel of clemency." Was justice trodden to death in the paternal home? No! it was there that we first saw its living power. If we have been blessed with fathers who strove to resemble the Father in Heaven, we remember that we felt for their law a reverence which no Act of Parliament or Royal Decree has ever obtained: that we had an implicit faith in their impartial justice which no legal functionary has ever inspired. Whilst they punished us, we knew when we came to ourselves that it was right, and that they would show us their love again; but, amidst the endearments of their love, we knew that in that love they would chasten us if we offended again. Paternal government is the best emblem of the kingdom of the Father: the term is abused, when kings claim despotic rule over nations to whom they are *not* fathers; but it is just and true, when fathers govern their households with that authority which God has entrusted to them by nature and by revelation.

There are some obvious differences between the rule of a king and of a father. The child is more to a parent than a subject to his sovereign: his happiness and good character affect him far more intimately. The subject may renounce his king, and, dwelling in a foreign country, may swear

allegiance to another prince ; but the son, even if he discard his father's name, cannot cease to be his flesh and blood. The parent not only has his child more constantly under his rule, but he has more means of ruling him : he has the motive of reward, as well as punishment—of love, as well as of fear. Few persons are so romantic as to expect the love of the Queen and Parliament—of the Judges and Magistrates for their obedience to law : they must be content with protection in their lives, their property, and their rights ; but the child is dependent on his father for all outward good : his favour and affection are the objects not only of his desire, but of his hope. Governors rarely deny themselves for the sake of the people, or starve to give bread to them ; but fathers, worthy of the name, will suffer want, humiliation, and anguish for the children's sake. Even those who seem exacting, as masters and rulers, are softened with love to the pledges of their affections. The child writes his father's commandment on his heart, for it is mercy and truth : and forsakes not the law of his mother, because on her lips is the law of kindness. The ordinances of a kingdom often press severely, and even unjustly, on classes of the community who feel little moral obligation to obey them : laws, to which heavy penalties are attached, may belong to changed and by-gone times ; but there should be constant youth in the rules for the young : they are failures, if they are worn-out traditions. Eternal principles spring up in each home, with forms lovingly adapted to the special need of each child : into the heart of each the paternal lawgiver seeks to enter. A Government, while it sometimes exaggerates its power of moulding its subjects, is slow to concede that their offences are the consequences of its neglect or folly ; but the best earthly father may be reminded of his own evil tendencies in the faults of his son, who inherits his constitution : the more he has controlled them in himself, the more hopefully earnest is he to correct his son. Even where the offences of the child have not sprung from his nature, they may have resulted from some error in his training, and the father feels so responsible for the servants to whom he committed him, the school to which he sent him, the employers to whom he bound him, that whatever evil they have sown he desires patiently to uproot.

In a kingdom the officers of lawmaker, judge, and executioner are divided. Law, often clumsily and unjustly enough, apportions different penalties to different offences; but the judge sees that there is a great difference between those who have committed the same offence, and, could he read the past life, he would know that the difference is still greater than appears. His discretionary powers are not large enough to save him from passing sentences which he believes to be unjust. Some of our wisest magistrates have felt that, whilst bound to law, they let justice slip. Auger is a short madness: the majesty of offended law stoops to folly. In her eagerness to warn others from crime, the state strengthens the criminal tendencies of offenders. The good of the felon is neglected; else surely the disease of the moral nature would not be treated on such different principles from bodily disease. We seclude an infectious patient or dangerous maniac—only those who can minister to their cure must attend on them; but we do not confine them when health is restored, nor discharge them whilst their condition is perilous. But the criminal is imprisoned still, even if he has given evidence of moral soundness; whilst he is let loose on society, at the end of his term, even though there is a moral certainty that he will repeat his offence on the first opportunity. Our legislators are awakening to this anomaly; they feel that the public good is endangered whilst those who are bent on wounding it are unreformed. But law is not in itself reformatory—it warns men from sin, guards them from it, is ready to convict, is strong to punish, but is weak to save and to reclaim. Life must act upon life, soul upon soul, heart upon heart, conscience upon conscience:—reformation is the work of persons, not of mere institutions. The *father* is such a person. If wise, he will prescribe his penalties to meet the individual wants of his child's nature; since he has both to pass the sentence and to carry it out, he will be able to test their efficiency. He will lay upon no one more than he is able to bear. He will not keep his son in disgrace, even though he should have devoured his living with harlots, if he is certain that his heart is set in him to lead a new life; but he will not loose him from restraint, if it is still necessary. While he inflicts pain, he strives so to exercise his child by it, that the affliction shall yield the peaceable fruit of righteousness.

Now all that we may expect from the best father's loving rule, we expect from God's.—that and more : we expect it, not through our unaided reason, but through Christ who has shown us the Father. God is more a father to us than any earthly parent can possibly be. Through the parents, the child came into being ; but to *all* of them God giveth life. The father sees some of his own nature in the child, but it was not by his own will : he might have desired that much of that nature of his should not have been transmitted ; but God made man in His own image. God made Adam : he made us ; for “ we are also His offspring.” “ In Him we live, and move, and have our being.” He is “ the Father of our spirits.” His inspiration giveth us understanding. We are His, in a way in which no parent can claim his child :—parent and child kneel together, and as they cry, “ Our Father,” each alike feels himself God's child. Though the earthly parent exerted such influence over his offspring in the tender years of infancy, he knew that whilst he slept the child was growing ; whilst absent the child was learning, and had thoughts and feelings of which he had no conception. The child was not wholly his : it had an independent being : he could not mould its will : he could not shut out from it a world which was not of his making. But all is of God. We cannot go from His spirit, or flee from His presence. Whilst we boast, sometimes foolishly, of our freedom from constraint, at times we have the mysterious consciousness that “ the way of man is not in himself : it is not in man that walketh to direct his steps.” “ Man's goings are of the Lord : how can a man then understand his own way.” God created not only those wills of ours, which are better known to Him than to ourselves, but all that has ever influenced them. “ He hath made us, and not we ourselves.” A doctrine that seems terrible and repulsive, when we would assert our independence : but unspeakably comforting to him who yearns for the assurance that he is God's child. Convinced that there is nothing in his nature but what came from a holy Father, he is assured that there is no tendency within him but what, by the Father's help, may lead to good even through anguish. He believes that there is nothing in his circumstances, but what may tend to ultimate improvement : “ all things work together for good to them that love God.” If the earthly

father makes sacrifices to save his child, he doubts not that the infinite Father can and will, from "the depth of His riches," bestow what he needs: "He that spared not His own son, but delivered him up for us all, how shall He not with him also freely give us all things?" When he sinned, he forgot God; but now that he has been sought out by His love, he says,—We are Thine: we never can be anything else but Thine: though our father and mother forsake us, Thou Lord will take us up! He found that his wilfulness brought him into slavery: he has learnt that the true feeling of free-will is to feel free to follow God's will. To do the Father's work, to fulfil His pleasure, to be a partaker of the divine nature, having escaped the corruption of the world, is the glorious liberty wherewith Christ can make us free.

The earthly parent may direct a child with a law far better adapted to his special need than any royal ordinance: yet his jurisdiction is limited. If his treatment of the child is against the law of the land, he must yield; if the state claims his child as hers, he must submit. But to the law of our Heavenly Father there is nothing superior, nor even equal. God has to take counsel with none. The powers, that be, have no power but through Him. He gives conscience—a law special to each individual: similar in all, for all have a family likeness, identical in none:—a law which is influenced by others, but these *others* are all under His supreme control. The parent can sway by many motives beyond the reach of the king; but God has all hopes and all fears by which to influence His erring child. His penalties are not arbitrary: as in each child the amount of sin differs, so does the amount of correction. The culprit may escape from the country, and may be outlawed; but no child of God is outlawed: law attends him everywhere, to guard and to correct. A subject convicted of a single crime is put in prison, where he can discharge none of his relative duties; but the Father's penalties still leave the offender free, in that part of his nature wherein he has not offended. So here we are, in outward liberty, free to commit fresh sins, or to do works meet for repentance; and yet which of us is not suffering for some transgression? The parent's authority over his child diminishes with age; but the longer we live, the more we feel God's power. He is eternal: to Him a

thousand years are as one day. If in one day we have forsaken our sin, and His chastisement is needed no more, He freely forgives us. If for a thousand years we remain under the dominion of any sin, through that time He will punish us. Be the process short or long, we have to pass through it. The son gives reverence to the parent even when chastening after his own pleasure: much more do we adore the goodness of that Father who chastises us for our profit; that we may be partakers of His holiness.

There are other reasons why God does not pardon, nor punish, like earthly rulers. When there has been a general rebellion, a king may deem it impolitic to inflict a sentence as severe as he would if the traitors were few: when a law is commonly set at defiance, he fears to enforce it—he may not have the power. But the more daring and numerous seem the sinners, the more manifest will be the merciful severity of God. Sin is death; and He willeth not that any should perish. Governors, in self-protection, abate the sentence of the accomplice, to gain evidence of crime; but the Father's eye is ever upon us: He requires no "king's-evidence," and offers no rewards to treachery. Human judges sometimes counsel the offender to plead "not guilty;" but there are no evasions or flaws to help him in the Father's court: and it is if we confess our sins, that He is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness. Human tribunals seem as if they would make up for their want of power to convict of guilt by their severity towards the convicted; in "the lottery of law" the criminal draws a penalty, much of which seemed due to those who have escaped: but God deals to every man according to his work. I do not say that the sentence is always executed speedily; but we know that eternity is open for the full accomplishment of that which is here only in part.

Human law rarely recognises repentance, because it cannot ascertain it. The penalty must be carried out; because it does not see how else the end designed by the penalty can be carried out. It keeps the convict under sentence, because it does not know what better to do with him: the model prisoner may not make a model citizen: if he was let loose on society he might injure it, and might escape correction in future. Legal justice is painted as blind: there she sits

with her scales ; but she cannot see what fictions of law and false excuses may be thrown in, to affect the balance. There is her sword ; but she cannot see how often she spares the obdurate and smites the penitent. Hearts are not open to her. The criminal class is branded : a man who has offended against the law, and has been sentenced, loses caste. He is not reconciled to the state, nor the state to him. Tennyson says, in his *Idylls of the King* :—

This world will not believe a man repents,  
And this wise world of ours is mainly right.  
Full seldom doth a man repent, or use  
Both grace and will to pick the vicious quitch  
Of blood and custom wholly out of him,  
And make all clean, and plant himself afresh.

The world's suspicions produce realities : when it "will not believe a man repents," it does not help him to "make all clean," and refuses to let him "plant himself afresh : " he finds it best to go where he is not known—to turn over a new leaf, since he cannot blot out the record of his trespass. So little does law seem honoured in those penalties, which it must inflict till it has learnt a more excellent way, that those who know the danger arising from that criminal class, which inflicts more evil on a nation than any foreign enemy, are very slow to let the law put its brand on any for whom they care : and only consign to it those who appear incorrigible. The administrators are now finding it needful to abate the sentence, whenever the convict gives promise of reformation : and to stimulate with hope as well as fear ; although they are aware that society may suffer many evils through unavoidable errors in their judgment of character.

When, however, we consider the rule of God, can it be said that there is a *sinful class*, in the same sense as a *criminal class*, from which the rest are separated by a marked distinction ? On the contrary, those who might seem *least* sinful are the *first* to acknowledge that *all* have sinned. What reason is there then to suppose that God should avoid condemning those who offend, or should keep men under punishment for that wherein they have ceased to offend. He knows whether the lengthened anguish springs from holy love, or only from selfish fear ; He also knows whether the first tear that gushes forth is like the dew upon the

rock, or is the proof and pledge of filial tenderness and dutiful obedience. It is because He will "by no means clear the guilty," that He keeps "mercy for thousands; forgiving iniquity and transgression and sin," when these have ceased to pollute the heart. Through their ignorance and weakness, human rulers clear the guilty; for they cannot detect or punish more than a small proportion of the offences committed, although these are outward acts. It is through the same ignorance and weakness, where they cannot forgive transgression; for the conscience is hidden from them, and they cannot tell with certainty when the sin is forsaken.

Law is for the welfare of the community; punishment brings no honour to law, except by promoting that welfare: it does so, when it compels men to "cease to do evil:" but it does so still more, if it can induce them to "learn to do well." If we go into a school, and find a number of scholars in disgrace and punishment, we think this better than that they should be offending: but if we go again, and find them still remaining in punishment, we do not think so highly of the master as if he could show us that they had been corrected, and were now examples of good order. We have little admiration for a monarch, who is continually at war with his rebellious subjects, even if he always conquers, and succeeds in burning their cities and wasting their lands—better this, than that treason should triumph; but it would be more to his honour if, after convincing them of his power, he could win them by his goodness, and induce them to live in peace with each other and obedience to him. It is said that, in one of our reigns, 70,000 persons were executed: but we do not quote this as a national glory; nor we do boast when our prisons are full. It is better that criminals should be imprisoned than at large; but since fresh criminals take their place, it would be more for the honour of our rulers, if they could only be certain that any of them were reclaimed, to send them back into the world as examples of true penitence, than to keep them in jail as examples of penal severity. This principle is acknowledged in the case of the young, who are not thought past hope. When they underwent a stern sentence, some of their companions may have been terrified; but when they

stead of being by turns a rebel and a slave fretting in his cell.

We are all children before God : and even without any outward change in our condition, He gives each convicted sinner the opportunity to become an instance of His forgiving mercy : " When thou art converted strengthen thy brethren. Wouldst thou save a soul from death, and hide the multitude of sins ?—convert thy fellow sinner from the error of his ways ! If not, why thou art a prisoner still." One man may *seem* truly penitent, but he has still the sentence of death in himself : he remains an example of God's righteous judgment : the power of law is shown in his bondage ; for he feels that he cannot, or shows that he will not, reclaim others from the evils which he himself may have ceased to commit. Another may seem to the world still to wear his prison dress, and tears may be mingled with his bread ; but he is not in prison, nor does he do prison slave-work ; he goes forth in the freedom of a new life, to lead others back who have gone astray, and to counteract what he can of the evil of his former courses. Such men help to show us why God has permitted sin ; their sins called forth in others the exercise of all the highest energies of their heaven-born natures : they afforded a display of the forbearing and forgiving love of God : they led the penitents to feel a more absolute dependence on the Father, and henceforth no longer to live unto themselves.

I hope that I have shown, that Mr. Mellor and his friends are mistaken in supposing that we maintain the doctrine, that God gives forgiveness to the truly penitent through any oblivion of His righteous government. On the contrary, mercy is an element in regal rule : and if less forgiveness is shown by earthly rulers, than we attribute to God, it arises ~~from their greater ignorance and weakness.~~ The more on-

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came out of prison, more were corrupted : they themselves were being educated to spend their lives between crime and punishment. Now, when magistrates are wise, children are sent to Reformatories ; it is not that they are always more ignorant than their elders of what is lawful and what criminal,—it is not mere pity for their youth : it is from the belief, that they may be reclaimed :—that the State may have a child who shall render it free obedience in

absurdity and wrong. In China we are told that it is in operation; those who are doomed to die may bribe men to take their place,—they thus pay a fine, instead of losing their own lives! have we any desire to introduce the system here? Should we think that the will of God was done on earth as it is done in heaven, if it were decreed that where a king could be found who would treat his innocent son as a criminal, and that son would consent to die as a criminal, every robber and murderer who should believe in the execution of the prince, as a substitute for his own, should be let loose upon society? We are surprised that theologians should suppose the claims of *justice* satisfied, when the innocent is punished instead of the guilty,—that *equity* is honoured, when neither the criminal nor the righteous meet with their deserts. Vindictive retaliation is not the highest law, for it is not fulfilled in love: the law—"An eye for an eye and a tooth for a tooth," is not the Gospel: but it is neither law nor Gospel to take some-one-else's eye or tooth, that the malefactor may go free. Mr. Mellor will probably tell us that he will not go free, without repentance and newness of life —though indeed he warns us that genuine repentance is of the very rarest occurrence; but if these conditions are fulfilled, we have Scripture warrant for declaring that pardon is granted without any substitutionary punishment. In subsequent lectures we shall refer to the work of Christ; let me now remind you of what has been told us, in the Old Testament, of God's dealings with the contrite:—

Compared with the Gospel, the Mosaic Law was a system of bondage unto fear; yet, compared with ordinary human laws, it is remarkable for its proffers of pardon, and its rewards for obedience. We cannot now enter on the topic of sacrifices: by these, however, God afforded the transgressor the privilege of freedom from the consequences of many sins: there were others for which sacrifices alone could gain him no remission: but there are promises of mercy and forgiveness to those who forsake their evil ways. St. Paul tells us that love is the fulfilling of the law: by love man obeyed it, for in love God gave it. There are portions of the Bible in which threatenings alone are pronounced: there are other parts overflowing with tenderness: neither are inconsistent with the other. There is love and pity for the

penitent, that same love warns the evil-doer of the awful penalty. Had God refused mercy to those who had ceased to do evil, He would have departed as much from His *law*, as if He had refused correction to those who had ceased to do well.

Without denying that sacrifices had their appointed function for reconciliation, nothing seems plainer to me, than that forgiveness was often granted without any reference to sacrifice. When David cries out in the anguish of his remorse, it is not in the Atonement of another that he trusts, and as for sacrifices he feels that God does not desire them ; but he says, " Have mercy upon me, O God, according to Thy loving-kindness : according unto the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." He says nothing of Atonement, in that beautiful Psalm where he calls on his soul to bless God, " who forgiveth all thine iniquities." " As far as the east is from the west, so far hath He removed our transgressions from us." Jonah, contrary to his inclination, was compelled to preach to Nineveh the preaching that God bid him. And he cried and said, " Yet forty days and Nineveh shall be overthrown." And the king and his people fasted, and were in sackcloth and ashes. They did not offer sacrifices : there was no priest of Jehovah among them ; but they cried mightily unto God, and turned from their evil way. " And God saw their works, that they turned from their evil way, and God repented of the evil, that He he had said that He would do unto them, and He did it not." But Jonah was one of those who think that God is more honoured by the punishment of transgressors than by their reformation. He was exceedingly displeased, and said in his great anger :—" I knew that Thou art a gracious God, and merciful, slow to anger and of great kindness, and repentest Thee of the evil. Therefore now, O LORD, take, I beseech Thee, my life from me ; for it is better for me to die than to live." Then God gave Jonah a plant, which he loved, and was grieved when it perished,—and showed him thus why He should spare the great multitude whom He had made to grow. The same truth was taught by Jeremiah (xviii.) He saw how the potter, when the vessel he had made was marred, turned the clay again

into a better vessel ; and the house of Israel was like clay in the hands of God. Promises and threatenings were conditional—if nations turned from good, God would turn from the good He promised : if they turned from evil, He would repent of the evil He threatened. He repeats this word to the people (xxvi, 3) :—" If so be, they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings." Ezekiel most emphatically enforces the same doctrine, in the 18th and 33rd chapters :—God's justice is displayed alike in the punishment of those who fall from their righteousness and commit iniquity, and in the free pardon of the wicked man who turns from his sins, and does that which is lawful and right—he shall surely live, he shall not die. These gracious promises were to lead to reformation :—" Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit ; for why will ye die, O house of Israel !" Isaiah only speaks of sacrifices, to show how purposeless and vain they were, when he tells the people how, though their sins were as scarlet, they should be white as snow. " Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well." (i, 16—20) I surely need not multiply passages of this character ; they abound in Scripture. Mr. Mellor indeed writes (p 19.) " I dare not say that any one sin, in any conceivable circumstances, could be forgiven in this manner," (without atonement, but with sufficient guarantee against future transgression) " without withdrawing from the whole fabric of His administration its most essential support." Surely he may dare to say what the prophet says :—" Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly pardon."

Mr. Mellor supposes that when we repeat God's message of pardon to the sinner that repenteth, we affirm that " the longest and most abandoned life finds a full and immediate compensation in the contrition of the sinner," (p. 63.) The British Reviewer imagines that we " account penitence as the purchase money to the pardon : " and that compensation may be rendered by repentance. They mistake our doctrine. They apply the

language of their creed to our different belief. *They* cannot conceive how God can forgive without compensation or purchase, so suppose that as we reject the purchase-money they speak of, *we* must have some other coin of our own; and then labour to show how inadequate it is. We know that it would be inadequate—we do not offer it as compensation. We do not look on the Gospel as proclaiming *barter*, but *grace*. Are our daily works any compensation for daily bounties? If we did all that it was our duty to do, we should still be unprofitable servants: how then could we have any claim on heaven, even for a life-time of obedience! A man must have a most exaggerated notion of his own merits, or a very mean one of heaven, who thinks that there is any comparison between his imperfect virtues and the infinita blessedness of eternity. Who shall dream that his few pence are the purchase-money of inexhaustible treasures? Even if he supposes that he has a claim on God's *promise*:—it was purely from God's grace that he is what he is. The Reviewer supposes that "the martyred spirits who cry from beneath the altar of the upper world" will affirm that their rights were bartered for what was no equivalent, if the penitent are freely forgiven. But I cannot believe that those who dwell in God's love will deny the eternal rightness of His government, because the penalty which has been removed from those who had ceased to be guilty had not been transferred to the innocent! Equity itself does not prohibit gifts. If God pays the righteous for his righteousness—vastly overpays him, what and if, out of the fulness of His love, he bestows on the penitent the mercy to which he had no claim. God may freely forgive those who have nothing to pay: and those who are forgiven most will love most. (Luke vii., 40-50). It is when we do not heartily forgive our brothers their trespasses, that we cannot understand, and are not fitted to receive, the forgiveness which, on that condition, God offers to us. (Matt. vi., 14-15, xviii. 21-35, &c.) Mercy is God's own, and he does with it as He will: the labourer who toils through the heat of the day must not let his eye be evil, because his master is good to those whose merit seems less. The son, who never transgressed the commandment, must not grudge the feast, when he who has devoured his living with harlots has returned to his father.

Mr. Mellor fears that if the sinner expects to be pardoned on repentance, he will feel at liberty to sin as much as he

pleases, and then to repent; but may we not with equal propriety suppose that there is little inducement to obedience, when the most abandoned profligate is assured that if he will only *believe* that the penalty of his sins has been transferred to Christ, it is *even so*? Moreover Mr. Mellor himself has told us, that there is not one truly contrite sinner for ten thousand penitent children. A wicked man will find it far harder to recover the right path, than to continue in it; far harder to repent than to believe in the atonement. There would not be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance, if repentance were so easy a matter, that to reward it would be to discredit the law.

Mr. Mellor makes the sinner reply to what he supposes the Unitarian's teaching—"Strange indeed that I can trample on law, and be as safe as ever—that I can insult the God that gave the law, and connected with it a penalty, and, without any reparation of the injury, can stand on the same *legal* footing as if I were innocent." (P. 9.) His sins *have* placed a barrier between him and heaven: it is only when he *puts away* his sins, that the barrier is removed, and even then he is *not* in the same position as the righteous. He has been punished, he will still sorrow. No one leaves sin while he loves it and its wages. Incalculably more grief than joy has the sinner had, from what was once his pleasure. The penitence of the prodigal is a touching proof of the wretchedness of prodigality. All the sufferings are not remitted, even when pardon is granted. He who has ruined his health in dissipation, has his health still shattered. He who has wasted his substance, is not enriched with a shower of gold. The prodigal hears the Father say to him who had been always with him—"All that I have is thine." He who has lost the confidence of his fellow men does not find that plant of slow growth springing up, like Jonah's gourd, to give him instant solace. He who has wounded his mental and moral powers still feels the scars, and may be a cripple all his days. Whilst the penitent is better off than if he had continued in the way of destruction, he has afflictions *peculiar* to his penitence: the fact that he cannot repair most of the injuries he has caused, is a grief to him, whenever he thinks of it: his heart of flesh has woes, to which his heart of stone was insensible: and were it not that he is reconciled to God, and

trusts His love, and says, "Correct Thy son while there is hope," his soul would be cast down within him : but when he can cry, "Abba, Father," all his sufferings from his past sin assume a new aspect. Others may deem them penalties : he is glad that they should—he hopes they will thus be warned from imitating his sins ; but *he* deems them tokens of love. His past sorrows were his Father's messengers to bring him back : his present ones are his Father's teachers to instruct and guard him. Those seeming evils, which keep the sin before the sinner and goad him to sin more, keep penitence before the penitent and urge him to flee further from sin, keep love before the loving child, and draw him nearer to God. He sees that these woes are not in themselves evil. God's beloved sons, His holy ones, have endured afflictions : disease has smitten them, reputation deserted them, their minds were overstrained, their influence over others thwarted ; yet out of all this weakness God brought strength. Once the penitent seemed to have ten talents—he has lost them : so he labours the more that the one now lent him may gain other ten. Is he conscious of failure ?—he leans like a child on the hand that leadeth him, and the less he finds in himself, the more he seeks from his Father.

Sin is alienation from God, and punishment consists in the darkness and misery which that alienation brings : it may not be always visible. Joy and gladness, from healthful times and fruitful seasons, are offered to all God's children—to the evil as well as to the good. The sun of righteousness may shine on each ; the offers of divine mercy—the riches of the Father's home are offered to each : each may be led into the sacred treasury with unbandaged eye and unshackled hand. But the inner darkness conceals the mercy : the curse of sin cankers the gold, and turns the mellow cluster into poison.

Pardon is reconciliation to God : and pardon is shown in all the peace and holy calm and patient endurance and new-born energy which reconciliation brings. Those who may seem of all men most miserable may be the blessed of the Father, and those who had the sentence of death in themselves, may be taught not to live unto themselves, but unto him who died for them and rose again.

I must leave unsaid much that I fain would have added. Draw out for yourselves, brethren, from the word of God as revealed in the Gospel of Jesus, as written on the tablets

of your hearts, some fuller portraiture of the rule of our Heavenly Father. Be not confident that you can fashion to yourselves a likeness of it from anything that is beneath ; or that, with the lines with which you measure your earthly monuments of justice and mercy, you can compute the length, and breadth, and depth, and height of that love which passeth knowledge ; and of which our most perfect law is but a fragment. Instead of limiting our idea of God's ways by our ways, let us strive to make our lives accord with the pattern in the Heavens. Trust in your Heavenly Father, as One who will have all men to be saved, and come to the knowledge of the truth. Help those who are trying to deal with the guilty, as Christ dealt with them ; and to seek and save those who are lost. Learn from the kingdom of God wherein lieth our true glory as a kingdom. It is not in mere outward peace, or tranquil innocence. There are countries where nature bestows far richer gifts : there are nations who dwell in far deeper content, or who may seem less beset with temptation and with crime ; but I would not change them for our own. No ! it is when we see ignorance met with the offers of light : difficulties overcome with thought, and skill, and persevering effort : sorrow finding its comforters : the lost brought home by those who risked their lives to redeem them : the evils which have been our heritage from the past, arousing those who strive with all their heart, and soul, and mind, and strength to prevent the curse from descending to our children : the cries of the enslaved and oppressed summoning the noblest efforts of the prosperous and free : and even the criminals finding those who visit them in their prison, calm the madness of their passion, cast out the evil spirit by the spirit of Christ's love, and at length restore to the State her once offending but now penitent children, earnest to serve her and to serve God :—It is then, when evil is overcome by good, that I learn to understand that dark mystery of Providence—that evil is permitted for awhile to continue, that Heavenly virtue may take the place of passive innocence : that divine sympathy may displace selfish enjoyment : that life eternal may spring up with its regenerating power in the soul which had slumbered as a child in its nurse's arms.

# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE THIRD.

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CHRIST'S RANSOM; SUBSTITUTIONARY SUFFERING  
NOT SUBSTITUTIONARY PUNISHMENT.

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Mr. Mellor wishes to establish what he does "not shrink from characterising as the orthodox notion of the Scripture doctrine of sacrifice." (p. 4.) *Orthodox* is a term most appropriate to those who deem themselves infallibly right. Catholics, who far out-number Protestants, scorn the idea that the notion of sacrifices held by Protestants can be true; but even Catholics have not agreed respecting the Atonement: and Protestant writers widely differ among themselves. The *spirit* of so called *orthodoxy* may be manifested in dogmatism of assertion, and in contempt for opponents; but unhappily many heretics may in this seem orthodox. The *form* of orthodoxy may be preserved by insisting on certain expressions; but to these a variety of ideas may be attached. If I may judge from the work of Mr. Gilbert, which Mr. Mellor regards as "unanswered and unanswerable," his opinions are very far from those which have been commonly regarded as orthodox. Mr. Mellor adduces, as a proof that Christ's death was "a substitutionary sacrifice for sin," those words of our Saviour which we take as our text:—

**MATTHEW XX., 28. EVEN AS THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY.**

Let us also read the other passage, in which Christ is spoken of as a *ransom* :—

**1 TIM. II., 5, 6. FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS: WHO GAVE HIMSELF A RANSOM FOR ALL, TO BE TESTIFIED IN DUE TIME.**

We are not left in any doubt as to who it was who gave his life for us : it was “the Son of man”—“the man Christ Jesus :” and he sets us an example :—“*Even as*,” saith he. Those who were desirous to be great among his disciples were to be their ministers or servants, *even as* the Son of man came not to be ministered unto, but to minister : and he had before asked those, who desired to sit on his right hand and on his left, whether they could drink of his cup, and be baptised with his baptism. *Even as* Christ died for them, so must they be ready to lay down their lives for the brethren. Many would be saved from suffering through the sufferings of Christ ; but those who were to enter most fully into his joy would be those who should be *partakers* of his sufferings. His work, and his death, were not to be *instead* of theirs ; but they were to be his fellow workers, and to be delivered unto death for Jesus’ sake.

When Christ said that he gave his life a ransom for many—when the Apostle declares that he gave himself a ransom for all—neither of them affirms what Mr. Mellor states :—“that the death of Christ and pardon are so connected with each other that the latter is absolutely dependent on the former.” (p. 40.) The spirit of “orthodoxy” is unhappily too apparent in his assertion, that if the apostles meant what *we* suppose and not what *he* supposes, “then it is but little to say that” they “were arrant blunderers when they used the pen ; little to say that they employed language with a foolish recklessness ; little indeed to say that they did not possess an average modicum of common intelligence. The Holy Spirit that directed them is compromised in what thus becomes a systematic and soul-destroying perversion of speech, and the Bible, though from heaven, wins for itself the inglorious fame of being the worst written book in the

world." (p. 41.) Had a Unitarian written thus, he might have expected ridicule as claiming for himself a Pope-like infallibility, or else reproach as virtually blaspheming the Holy Spirit. Those whom Christ recognised as sitting in Moses' seat,—whose words, though not their deeds, were orthodox,—had a false conception of their Scriptures, and rejected the true Christ in consequence: reputed orthodoxy is no preservative, even now, from a similar danger. When Christ describes our pardon as absolutely dependent on our forgiving others, or when it is represented as the free gift of God to the repentant sinner, Mr. Mellor warns us (p. 65) that "the parables and discourses of our Lord must not be interpreted as if each contained within itself the whole circle of gospel-verities." We remind him of his own caution. Without limiting the blessings which Christians derive from Christ's death, we also refuse to exclude those who have not even heard of it, from the mercy of God: pardon cannot be absolutely dependent upon it, because, as we showed before (p.p. 43, 44), it is often proclaimed in the Old Testament without reference to sacrifice.

The expression *ransom* is figurative. Mr. Mellor thinks that if we regard such expressions as figurative, the Bible teaches nothing. (p. 86.) Why so? The great Teacher at one period taught nothing except in parables or figures. We do not "contemptuously dismiss" these figures—we desire to learn from them what our Saviour meant, and not to strain from them something which he did not mean. The great diversity of figures employed should lead us to search out the phase of truth presented by each, which gives comprehensiveness to that which is common to all. You will notice the positive manner in which the Scripture writers express comparison. Our Lord does not say that there was in his death something which *resembled* a ransom, nor does he say that he was *like a shepherd*; but "I *am* the good shepherd;" yet in the same parable he says, "I *am* the door;" and the Baptist had called him "the Lamb of God." So at the last supper, when he bid them all drink of the cup; although he had not yet shed his blood, he says, "This is my blood of the new covenant, which is shed for many for the remission of sins." The Catholic insists that it was the blood of God, and that,

literally, we must eat the flesh of Christ and drink his blood; but Protestants consider that as he spoke to those who had the use of reason, we must use our reason in the interpretation of what he said.

A *ransom* means a *price paid for deliverance* to a person who keeps an enemy, or a slave, or a prisoner, in bondage. But sometimes there is no *person* to whom a price is paid; and sometimes there is no *price* paid; and sometimes there is no actual *bondage*; and *ransom* the *price of deliverance*, and *redemption* the *buying-back* mean the same as *deliverance*. God says of the Israelites, "I will *ransom* them from the power of the grave; I will *redeem* them from death;" but, so far from giving anything as a price to death, he says, "O death, I will be thy plagues; O grave, I will be thy destruction!" When the psalmist blesses God, "Who forgiveth all thine iniquities, who healeth all thy diseases, who *redeemeth* thy life from destruction,"—there is no mention of a price paid to destruction; but God "crowneth thee with loving kindness and tender mercies," When God *redeemeth* the soul of his servants, it is by deliverance from their troubles, and from the wicked who hate them; but no money or price is paid to the wicked. God *redeemed* Israel "out of the house of bondage, from the hand of Pharaoh;" but he paid Pharaoh nothing; and no consideration was paid to God for doing it. He had set his love upon them, and because He had *redeemed* them thus freely, He tells them to set free their brethren in bondage every seventh year, and to furnish them liberally with the stores of His bestowal. (Deut. xv. 14, 15.) In after times He redeemed them from their enemies. When they desponded. He did not ask, Is my treasury empty?—but, "Is my hand shortened at all, that it cannot *redeem*? or have I no power to deliver?" They had sold themselves for nought, and they were to be *redeemed* without money. "With the LORD is plenteous *redemption*." Those were the *redeemed* of the LORD who joyfully returned to Zion from captivity. And when once more the people groaned under a foreign yoke, they were looking at the time of Christ, for *redemption* in Israel. The disciples trusted that Jesus was he that should have *redeemed* Israel; but whilst they expected a prophet like Moses. (who is called a redeemer) they did not at first understand the precious

ness of that redemption, which to the outward eye left them in the hands of the tyrant, and made them of all men most miserable.

The passages I have quoted accord with the usual meaning of the word *redemption* in the Old Testament, when it relates to the dealings of God, viz : *deliverance without any price paid*. Now let us consider the ransom, or redemption, of Christ. Here we meet with the greatest diversity of interpretation. Theologians are not agreed as to whom the price was paid, who paid the price, what the price was, or whether in strictness there *was* a price, or what was the deliverance.

Many of the early Fathers believed that the death of Christ was as a satisfaction to the Devil ; man had fallen by sin into his power, which he would not forego without compensation. Christ made an offer of himself as such ; the Devil eagerly accepted it, but whilst hoping to triumph over Christ's humanity, he was himself triumphed over by his divinity. [See Jowett on the Epistles of St. Paul, vol. II, p 572.] Athanasius considered, however, that the debt was paid not to the Devil, but to God ; it was also due to death. The idea that the price was paid to God was adopted by many of the Reformers. An infinite debt had been incurred by man on account of his transgressions : God was wrath, and bent on punishing him : Christ made an infinite sacrifice, and paid this price for man's salvation : virtually therefore man was saved by the Son from the Father. Others feel that this view seems to invest the Father with the attribute of the devil—a relentless wrathful tyrant ; instead therefore of regarding the death of Christ as a satisfaction to God, they deem it a manifestation of God's righteousness. Although Mr. Mellor is indignant, if Unitarians regard *ransom* as a figure, Mr. Gilbert says, [The Christian Atonement, 1st edition, p.p. 114, 115,] that “ it must be universally admitted that the wrath, the vengeance, and even the fury, sometimes in Scripture attributed to the great God, are but impressive figures, which denote not the feelings of a person, but the attributes of offended law—the award of public justice. \* \* Figuratively indeed, and with much force in one view of its operation, it (vicarious suffering) is described as a price—a price of inestimable

value, for we were redeemed *by the precious blood of Christ*. But we must entirely divest our minds of every idea of its having the formal character of an equivalent, presented to an individual as a reparation for personal loss, or to buy the exercise of his clemency. \* \* Far be it from us to impute to the Father a personal pleasure in putting His Son to grief;—pleasure, for the sake of which, as the price of our deliverance, He sells His pardons. In this sense, to describe atonement as a ransom were to represent it as an offering to malignity,—a sacrifice to Moloch." He asks, "Why do sane men talking of purchasing, in any manner, or by whomsoever, the *mercy of God*." (p. 308.) He makes a difference however, between God as an individual Being, and God as a Supreme Governor: it is in this latter character, as vindicator of the general weal, that He either exacts the penalty, or receives the ransom; so he concludes that "the price of redemption is actually paid to the public, the holy universe of responsible beings: or, as we say, to justice." (p. 241.) Observe the difference in these views:—Some think the ransom paid to the Devil, others to the very opposite of the Devil—the Father; others say, the Father wants no ransom—it is paid to justice!

Next we ask,—Who paid the price? Some say that the Father declared what the price was, and the Son alone paid it; but we, and I am glad to say many who call themselves Orthodox, repudiate the notion; for the Father gave His Son,—His beloved son: the gift was the Father's, as well as the Son's.

And now what was the price paid?—Christ's blood, or his whole life of suffering and submission and conflict with evil as well?—We say the latter, and so do many of the "Orthodox." And what was his blood,—was it man's blood or God's blood,—was it the human nature or the Divine nature, or both, that suffered? Both, is the Catholic answer. Our ancestors swore by "God's flesh," "God's blood," "God's wounds." The prayer book tells us that the "one Christ—very God and very man—truly suffered, was crucified, dead and buried, to reconcile his Father to us": and the invocations in the litany are to Christ as *God*—they would not be addressed to *man*—but they appeal to his cross, and passion, to his death, and burial. "The death of Christ"

says Mr. Baptist Noel, "was truly the death of God incarnate, and that death was therefore a true and adequate atonement for our sins." But our texts speak of the *Son of man* giving his life: the mediator between God and man is the *man* Christ Jesus; and so far from deeming Christ's death the death of an eternal God, many regard it as the death of his human nature only. "It is obvious" (says a Trinitarian lecturer in the "Liverpool Controversy," (p. 246,) "that the *only* nature in which he *could* make such an offering, or pay such a ransom, was his *human* nature." Even among those who think that his divine nature suffered, there is a vast difference in the estimate of the amount of suffering. Chrysostom regarded "the debt as more than paid: the payment was even as the ocean to a drop, in comparison with the sins of men." Latimer thinks that Christ took upon himself our sins: "he suffered for you and me, in such a degree as is due to all the sins of the whole world:" he would have had no greater or more grievous agony, if he had actually done the sins whose sufferings he bore. Others again, having supposed that sins, however light in themselves, deserve infinite punishment, if against an Infinite Being, regard the sufferings of an Infinite Being, however brief, as having an infinite value for redemption. Others, as Mr. Gilbert, think that we need not compute the amount: it is sufficient that such sufferings should be endured as shall mark abhorrence of sin, and the holiness of God's law.

Lastly comes the question—From what does Christ deliver us by this ransom? The usual idea is—Punishment, inflicted either by the devil or by God, and the curses of the law. But is not something else spoken of in the Bible, as worse than punishment: and what law is it, from whose curses we are freed? If we count as the penalties of Adam's transgression the sufferings of this mortal state, are we delivered from them? Has not the Christian to struggle still with the thorns and thistles, to eat bread with the sweat of his face, to taste of the various woes to which flesh is heir, to endure the penalties attached to the violation of the laws of nature; perhaps even to offend against the laws of the land, and the laws of health, to be "hated of all men," and to undergo grievous suffering and death itself, in obedience to the spiritual law of

love. Let us consider what Scripture teaches us: if we know from what, or from whom, we are ransomed, and why we are ransomed, and who ransoms us, we are more likely to know what the ransom itself was.

The word translated *ransom* is sometimes rendered *redeem*: there is another word, of similar import, which is also rendered *redeem*—we shall consider some of the most important passages in which they occur in the New Testament. Although it is common now to hear Christ called the Redeemer, this name does not happen to be given him in the Bible; but his mother was told to “call his name Jesus (Saviour); for he shall save his people from their sins:” and in accordance with this the Apostle tells us, that “The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works.” (Titus ii, 11—14.) It is plain here that we are not to be redeemed from God, but from *iniquity*: and “the blessed hope is to aid us to deny ungodliness and worldly lusts. Paul tells the Corinthians (I i, 30) that Christ Jesus “is made unto us, of God, wisdom, and righteousness, and sanctification, and *redemption*:”—the redemption is probably from that which rendered us unwise, unrighteous, and unholy.

The law of Moses had been broken: all had sinned: that old covenant seemed to have lost its blessings, and to be clothed in terrors: in various ways the strength of sin was the law: “Christ hath *redeemed* us,” he tells the Galatians (iii, 13,) “from the *curse of the law*:” “God sent forth His Son \* \* to *redeem* them that were under the law, that we might receive the adoption of sons.” (iv, 4, 5.) How this was accomplished we shall afterwards consider; but let us note here that we are not to be redeemed from wise parental chastisement, nor from penalties which infinite wisdom ordains for the moral government of the world: we are redeemed from that which is hostile to us, not from that which may render us and others holier. Men were not redeemed from the law,

so long as it answered an excellent purpose; but they were redeemed from its yoke, when it had become an oppressor. The Apostle reminds the Romans that the heathens had sinned, and had no claim on God, and he proves that the Jews had no claim. Equity did not require that any favour should be shewn them. All the means of grace and hopes of glory were properly privileges appertaining to the just: but in God's love He offered to treat *all* as just, by bestowing on all who believed, whatever their past lives, these unspeakable blessings; and it was through the death of Christ that the law which excluded them was repealed. Believers are therefore "justified freely by His grace, through the *redemption* that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood"—it was through his blood, as we shall afterwards show, that they were redeemed from the law and received the offers of mercy—"to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 24—26.) As there was "no difference" in this—that "all had sinned," the justice of God did not require that any distinction should be made in the offers of salvation. Of His free grace He ordained that all who had faith in Christ should receive that blessing which had been promised only to the just. So Peter (Acts xv., 8—11) declared to the apostles that no difference had been made between Gentile and Jew: God gave the Gentile converts also the Holy Spirit, "purifying their hearts by faith; now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" In his first epistle he tells his friends, who had been chosen "unto obedience and sprinkling of the blood of Jesus Christ" (i., 2), that they "were not *redeemed* with corruptible things, as silver and gold, but with the precious blood of Christ:"—now what was it that they were thus redeemed from?—"your vain conversation received by tradition from your fathers." (i., 18, 19.) The anonymous writer to the Hebrews, who dwells on analogies in the law, speaks (ix.) of the high priest, who each year had to offer blood "for himself, and for the errors of the people," in relation to carnal ordinances; but Jesus,

"an high priest of good things to come," "by his own blood entered in once into the holy place, having obtained eternal *redemption* for us:" they were eternally set free from that law and all its dead works,—the blood of Christ shall "purge your conscience from dead works to serve the living God." His death is "for the *redemption* of the transgressions that were under the first testament." Those believers who received the epistles and heard the preaching of the apostles, learnt then that they were redeemed from the law: and that both Jews and Gentiles might also obtain redemption from the penalties of past transgressions. So St. Paul writes to the Colossians (i. 13, 14) (and in similar words to the Ephesians, i. 7), that the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have *redemption* through his blood, even the forgiveness of sins." John had preached the baptism of repentance for the remission of sins. Christ shed his blood for many, for the remission of sins. Those who repented, and received Christ and his new commandment, were freed from the law under which they had sinned, and from its penalties. There was a further *redemption* (Luke xxi, 28) for which they looked. When we are saved from one evil, there remain others, from which we entreat deliverance. Those, whom the apostle describes as already redeemed, groaned within themselves, waiting for the adoption—to wit, the *redemption* of the body. (Rom. viii., 23) The Holy Spirit within them was an earnest of their inheritance, "until the *redemption* of the purchased possession." (Eph i., 14) God in old times is said to have *purchased* the Israelites when he *freed* them from Egyptian bondage (Ex. xv., 16): His right hand *purchased* the mountain of His sanctuary, when he cast out the heathens (Ps. lxxviii., 54): He *purchased* the congregation of old: and in the same way when Jesus, sent by Him who would have all men to be saved, delivered his chosen ones from the enemies of their souls, he *purchased* his church: and since this could not be done but by his death, he purchased it "with *his own blood*."

Now, I trust that it is plain, that *the Father* hath given redemption through Christ,—that we are not *redeemed from* God, but *to* God, by Christ's blood (Rev. v., 9),—that what

we are redeemed from is not God's holy law, but the law of sin and death,—that the figurative term *ransom* does not imply that anything was paid to our enemies, so as to enrich them,—that as God of old redeemed men from evils, by destroying the power of those evils, so He doth still through Christ,—that as God lost nothing through His redemption of men, so neither did Christ,—that as God, when He redeemed His people, required them to strike for their own deliverance, so also does Christ.

Now, *in what ways* Christ redeems us by his death from *iniquity*, I have neither the time nor the power to enumerate. Each heart that has been renewed, each conscience that has been purged, each spirit that has been spiritualized through the influences of that dispensation of which his *death* forms *an essential part*, and especially through the contemplation and participation of Christ's sufferings, has its own testimony, and will join in the new song of the redeemed out of every kindred, tongue, and nation.

How he redeemed men from the *law* may be more briefly stated. He came not to destroy, but to fulfil it. He offered himself as the Messiah of his people. He showed them by his example what was the obedience to the law which God, in the altered circumstances of the times, required. He was sent to the lost sheep of the House of Israel. Had his people received him, he would have lived as their deliverer; but they put him to death. They severed the natural bonds which united them: he was no more theirs. The kingdom of the risen Jesus was spiritual, with a spiritual law for the whole world: the law of the flesh perished, when the flesh was slain. But St. Paul puts it in a yet more startling light:—not only was Christ by his death freed from the law, and all who are united to his death also freed; but, by his *mode* of death, as a criminal, he was *accursed* under the law. Peter speaks of Jesus as having been “hanged on a tree:” now the law saith, “He that is hanged is the curse of God.” Those who sat in Moses' seat, had given Christ over to this death. Those who considered that law in force judged Christ accursed; and so the Jews did regard him. But could his disciples think so? Here was the alternative—Either you must allow that the law is nullified, or that Christ is *accursed*! Paul who, when a Pharisee, had been exceeding

zealous for the law, and had prided himself on its righteousness, has now no hesitation as to his answer: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the *Gentiles* through Jesus Christ!'" (Gal. iii, 13, 14.) The more the enemies of Christ regarded his death on the cross as a legal proof that he was cursed, the more decided was the Apostle that it was on the cross that he triumphed over the law, as repealed. Christ was "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. ii, 14.) Jesus did not enrich wicked men, when he gave himself to be put to death by them: he did not confirm the power of iniquity when he died to redeem us from it; neither did he magnify or make honourable *that* law which was wrested to take his life and make him a curse, and which, by doing so, destroyed its power over the hearts and consciences of the faithful;—on the contrary he redeemed them from its penalties, by taking its curse upon himself and showing that it had become null and void. He not only redeemed those who were under it, but redeemed those who else would have had to take its yoke, if they desired all the privileges of the kingdom of God. When the Jew and the alien were united in Christ, and felt themselves delivered from the burdens and errors and sins which kept them from the inheritance of the saints, they tasted the bliss of forgiving love: and what God did for them is a token of what he is ready to do for us all. The blood which Christ shed for the ungodly is still the token of redeeming love.

In one sense Christ was "made a curse" *instead* of his followers: those who were under the law were under a curse—his death, which it deemed accursed, redeemed us from it and its curses. But if any still continued under the law, and turned again to the weak and beggarly elements whereunto they desired again to be in bondage—if they kept up their Sabbatical observances, or were circumcised, as debtors to do the whole law—Christ became of no effect unto them—they frustrated the grace of God; for, if righteousness came by the law, then Christ is dead in vain. [Galatians iv, 9, 10; v, 1—6; ii, 18—21.] Now, since those who continued under

the law were not redeemed from the law, and were still under its curse; it is equally plain that those who continue in iniquity, are not redeemed from iniquity, but are still under its curse. To be redeemed from either, there must be a living faith in Christ.

We now come to the question of *vicarious atonement*. As Christians, we believe that Jesus *suffered* for us: are we to believe that he was *punished* for us; and if so, by whom? In considering this question I shall be obliged to repeat some things that have been already stated.

Vicarious atonement is not a Scriptural expression. *Vicarious* means nearly the same as *substitutionary*: both words come from the Latin. The *vicar*, or he who acts vicariously, acts, *vice*—in turn, in exchange, or in place of another—the *viceroi* exercises the functions of the king: the vicar discharges the duties which the lay rector cannot perform: and one who is put in another's stead is a *substitute*.

*He* undergoes *vicarious* or substitutionary *suffering*, who undergoes it *in place* of another. Men constantly endure some degree of vicarious suffering for money or for love. We engage persons to bear our burdens for us:—to do that which is inconvenient, painful, or disgraceful. The recruit may pay a substitute, to expose himself in the battle-field for him. The sheriff, who would else have to execute the criminal, hires a hangman. No one can personally do all that has to be done, *he* is a substitute for others in some things: *they* for him. Society would else be dissolved.

Christianity brings into special prominence the great law of *sympathy*—suffering for or with others. Through affection we are to serve in their place, and bear their sorrows. We are all as one body; if one member suffer all the members suffer with it, or one be honoured all the members rejoice with it. Christ is the head of the body, and what is done to the least of the members is done to him. *Sympathy* is not the same as *substitution*: it *shares* the sorrow, or the gladness, but does not *take it away*; it may however lead to substitution. Sometimes the wounded member must be amputated, to keep mortification from the body; but at other times the pain is drawn away from a diseased part to a sound part, which is better able to bear it. The toil of the feet may give rest to the head; the blistered surface may relieve

the internal complaint. Now the suffering which *wisdom dictates* that the healthful should endure for the weak, God, who is wisdom and love, hath made it *sweet* for the *loving* to endure. The intense yearning of natural affection compels the mother to suffer for her child : disease smites her, as she tends on him in his fever ; hunger exhausts her, as she gives her scanty meal to him ; she is wounded, as she rushes in the midst of danger to rescue him ; yet all the pain she encounters is less than if she were prevented from encountering it : she may cry out in her agony, but she would rather die than be kept from that agony, if it will save her child ; and if through her sufferings he lives, in her joy she remembers them no more. We admire her self-sacrifice : we do not insult her by saying she is undergoing punishment. All who have that spirit of Christ, without which we are none of his, have to bear the infirmities of the weak, to taste of their sorrows, to support their burdens, to encounter their deadly foes, to endure shame and obloquy, and what the world calls punishment, for their sakes ; and those who have endured the most for us, we love and revere as our benefactors. It is enough for his disciple that he be as his master : in all the sacrifices and afflictions which Christians have borne in the place of others, we are led to him who suffered for us, leaving us an example that we should follow in his steps.

Now since *vicarious suffering* approves itself to our heart and mind, why should there not be vicarious *punishment* ? We reply that *sin* must be present to turn suffering into punishment : those cannot feel themselves justly punished, who know that they are innocent : only those who deem them guilty will regard them as punished. A pestilence breaks out in a town : some one knows a remedy, and to the neglect of his own interests, volunteers his services, and stops the plague ; not however before he has ruined his health, and he spends all the days which intervene before his premature death, in weakness and suffering. He is not *punished* : many families rise up and call him blessed, he never regrets what he has done, he thanks God, who enabled him to do it. If he had warned his townsmen of the causes of this pestilence, and they had refused to remove the noxious filth, or to drain away the stagnant waters, or to cease from their riot and drunkenness, then they feel that the plague was for their

transgressions, and that he was wounded for their transgressions; and they would hate their wilfulness, when he who had warned them from it, and rescued them from some of effects, was falling a victim. *They* would feel punished; but except by a figure of speech—attributing to him the remorse they felt themselves—they would not call his sufferings for them *his* punishment.

*Punishment implies constraint—unwillingness.* If a fine is imposed on a reedily drunkard, it is a punishment; but if one who abhors drunkenness, yet pities its victims, pays the fine for him, on condition that he will abandon his vice, that philanthropist is not punished, though he takes upon himself what was intended as the punishment of the drunkard: far from being punished for him, he is rewarded if he thus reclaims him. It is *disgraceful* to be punished: the heroic men and women who have stepped forward to bear the blow which was falling on the weak may be wounded in body, but not in honour: the pain which love invites is a privilege, not a penalty.

We mentioned that in China it is legal for those who are condemned to death to obtain a substitute—a practice which we cannot approve. Yet this substitute cannot be said in strictness to be *punished*. He merely *sells* his life. He brings no disgrace on himself or his family: on the contrary, he is honoured for his self-sacrifice, in thus procuring for those dear to him a larger provision than he could have earned by his industry. The real criminal escapes with a fine, but his criminality is not transferred to the man who is willing to die in his stead.

No doubt there may be vicarious *punishment*, through the defect of the law or its administrators. The bad child throws the blame on another, who angrily smarts under the undeserved punishment. The criminal pays his advocate to tell lies for him, and to cast suspicion on the innocent: he who in his prison has thus to suffer for another's fault cannot reconcile himself to his lot, it was not with his good will that he was substituted: he feels himself unjustly punished. In time of war, the bodies of those who died—theoretically covered with glory—have been hung on the gallows of shame, in place of those who had broken martial law, but might still do "service" in murdering their enemies. In a new colony, a harmless but useless member of society was hung,

to spare a culprit whose services were needed. But there is nothing just, holy, or divine in such vicarious punishment.

Now let us put another case :—A man shall suffer vicariously for others : he shall suffer a punishment inflicted by law. Those who believe in that law may say that he is vicariously punished, but those who reject that law shall glory in his sufferings. In our empire the trade in human beings is felony, but in some States in America it is protected by savage laws. A brave and good Christian yearns for the freedom of slaves : he contrives a plan for the escape of many held in cruel bondage. He knows that it is against the law of the Slave State to help them—that he *risks* his life : as he proceeds in his enterprise, he finds that his life *is* the price : he wishes to live, and do good to others, but he cannot turn back. He must give up either his life or his work. He is caught : he is brought to a hasty trial before partisans, who have resolved on his destruction. The mob may tear him away, and scourge him to death in their pitiless rage, exposing him first to every indignity, which fiendish malice can suggest ; or he may be hung, according to the forms of law, amidst the execrations of his foes, who aver that he is expiating his crime upon the scaffold, to sustain the majesty of injured law. The punishments that awaited the fugitive slaves are as it were inflicted on him, who was no slave, and wished to make them free as himself. They escape, he undergoes the penalty. He is punished in their room—vicariously for them : so those may say who uphold slavery, Nay, the fugitives themselves may say :—He was a criminal for our sakes : he broke the law, he suffered the penalty, he endured the shame, and became a reproach and a curse for us ; by his stripes we are healed. But those who deem slavery a sin—who allow that it was legal under Moses, but deny that it accords with the law of Christian liberty and love ; who revere that higher law which repeals this law of sin and death, cannot regard his *heroic action* as a *crime*, nor his *suffering* as a *punishment* ; to put him to death was legalized murder ; the gallows as he hung on it was transfigured from an instrument of *law* to one of *martyrdom*. He was no criminal, but proved *that* to be criminal which so counted him. *He* is not disgraced : that *law* was disgraced and shown to be vile and wicked and

false, which numbered him among the transgressors. And those who, from a vague and unreasoning reverence for law, feared and obeyed it before; now, when they see what it has done, break with it, and denounce its suicidal rage.

I have put no impossible case. Contemporaneous history illustrates, in a faint and crippled manner, the history of redemption. Crippled, I say: for he who has made the gallows glorious in the eyes of Abolitionists in America, was not without sin; and was more like Peter, when he drew his sword, than that holy King whose servants will not fight.

If any deem Christ to have been punished, do they not accord, so far, with the power that punished him? What power was that, the "power of darkness" or of light?

Mr. Mellor tells us (p. 25) "that when the Saviour is preached as one that died for us—that bore our sins on His own body on the tree—that was made a curse for us—that presented to the law a consideration sufficient to warrant it in remitting its penalty, the soul feels that its want is met and satisfied." There are some souls, however, who are *not* satisfied by considering Christ as made a *curse*, and ask, *What* law made him so, and *who* were they who demanded the penalty of death for Christ? The gospels inform us, that those who were regarded as the authorized expositors of the law of Moses "knew" that Christ broke that law, and was a sinner! they therefore deemed his wonderful works the doings of Beelzebub, and supposed that they were obeying the law in causing his punishment as a blasphemer, and as one who professed to be a prophet—yea more than a prophet, whilst God had not spoken by him. The High Priest and Council judged him "guilty of death," and delivered him over to Pilate as a "malefactor," and afterwards they demanded that the bodies should not remain on the cross, to defile the land on the coming Sabbath; (for he that is hanged is the curse of God; Deut. xxi. 22, 23.) Thus their law was honoured in their eyes. The punishment—so they thought it—inflicted by the Jews on Christ was *not vicarious*: it was *not instead* of the death of his followers—those who had been unharmed before were now imprisoned and slain. Whilst the disciples were rejoicing, as partaking of Christ's sufferings, the vindicators

of Jewish law treated them as partaking of his curse. What said the Apostles? Did they consider that the death of Christ gave "an impressive majesty and sanctity" to the Government which inflicted it? No indeed! they deemed it the violent act of the most flagrant injustice. The treatment of Christ by the Jews and by God is *contrasted* God glorified his son Jesus—they delivered him up: they killed the Prince of life—God hath raised him from the dead. (Acts iii 13—15) Jesus then did not die "by the visitation of God" (so to speak)—by some mysterious torment which it passed human skill to discern or baffle; but by wicked hands was he crucified and slain. In their blindness those who sat in Moses' seat thought they had done right, and were saving the nation and maintaining their religion: they brought destruction on themselves, on their nation, on their temple. The law which puts to death a Saviour and a redeemer triumphs for once, but seals its own condemnation by those who acknowledge his redemption.

I have not forgotten that it is written: "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" but if our righteousness is as unreal as was the sin of Christ, it will profit us little. The latter clause—*who knew no sin*, explains the first—*He hath made him to be sin*. The omniscient God did not regard Jesus as *sin*: on the contrary, God was in Christ, reconciling the world unto himself. Christ's obedience unto death was a manifestation of his holiness and goodness. God made Christ do that which put him before the world, but not before Heaven, in the position of a *criminal*. He *made* him do it; for Jesus felt that it was in obedience to the divine will that he drank the bitter cup. No power could have prevailed against him, had it not been given from above. "God spared not His own son, but delivered him up for us all." There were *two* laws;—one, which was *passing away*, by whose administrators he was put to death: *that* law, by his death, was *repealed*. Another, eternal, which by his death was *ratified* and *sanctified*—the Law of Love, by which he *gave himself* to death. So, in the case of the emancipator we spoke of,—*he gave himself to death*—he entered on a course in which he knew that he should have to die, in obedience to what he was assured was

the will of Heaven, the divine law, of love of the enslaved, which was glorified in his sufferings: but he was *put to death* by a law which those who glorified his sufferings hated as unjust and wicked. The law which punishes a righteous man with death, is a law of sin and death; the law which gives the righteous man power to brave, endure, and conquer death, is the law of spirit and life. Now was Jesus *punished* by *God's* law?—no! he was blessed and rewarded by it. How could it punish him, whilst it set joy before him, a joy for which he endured the cross and despised the shame! As well say that the law of maternal love *punishes* the mother, who chooses suffering for the unspeakable joy of saving her child! We are not punished when we are permitted to suffer with Christ. When Paul filled up that which was behind of the afflictions of Christ for his Church's sake, he rejoiced in his sufferings: and, whilst the children of the world deem all pain a penalty, those who suffer according to the will of God commit their souls unto Him, as to a faithful Creator: and we count them blessed, as they thus enter into the joy of their Lord.

It is then when we look at Christ on the cross as the unbelieving Jews did, that we deem him *punished*; when we look on him as we believe that God did, we see him the *beloved of the Father*.

There may be an intermediate view. Anguish is anguish, though we pass through it to joy: and if love prompted the sufferer to undergo it, it prompts us to share it. The spirit tells us that it is glorious, the flesh assures us that it is painful. The offence of the cross has now ceased: it is the sign of honour and blessing. Away from the scene, we triumph in the martyr's glory, and those who partook of his martyrdom might share his triumph; but I cannot fancy slaves who had been placed in safety, exulting and leaping for joy, if they looked out from their retreat on the death-agonies of the man who saved them. Nor would it be otherwise than natural for those who smote their breasts in anguish, as they stood near the cross, and saw Jesus crucified between the robbers, or heard the tale of the horror, and the shame, and the darkness, to feel that while they who deserved chastisement were saved, the holy one was smitten, and those who should have honoured him were despising and esteeming

him not. Till his resurrection reassured them, he seemed stricken and smitten of God. Once they said, "Himself took our infirmities and bare our sicknesses," when he healed the sick, and took away evil without enduring it himself. (Matt. viii., 17). But now the infirmity, the evil, and the very curse of sin seemed to rest upon him as he hung upon the tree; and all because he was delivering them. So they learnt that if they would be healed by his stripes, they too should be dead to sin, and alive to righteousness.

Now, how have orthodox theologians viewed Christ's death? When Jesus "was made a curse" for us, *what* curse have they held it to be?—the curse of the Jewish law, which was to be blotted out—or the curse of the law of heavenly holiness which is eternal? They usually suppose him to have borne the penalty, not of the earthly but of the heavenly law; but as to the extent of that penalty they differ, and as to the extent of vicariousness they differ.

We have no desire to charge on those who now call themselves "orthodox," the opinions of the Fathers of the Reformation, and of the framers of the articles of orthodox churches. We had rather that they distinctly repudiated them; for what were their opinions? They believed in imputed sin. Having ascribed to Adam a damnable wickedness, far beyond what Scripture speaks of, they held that, by virtue of Adam's being their public head, the guilt of his sin was imputed to all his descendants. The little child, of whom Christ declared—"of such is the kingdom of heaven," was by imputation a child of the devil, and an heir of wrath! Of course, if they could imagine an infant doomed to hell for sin, it was but a step further to impute all our sins to Christ, and to impute his righteousness to us. Accordingly Luther says, that "all the prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, thief, rebel, and blasphemier, that ever was or could be in all the world." He represents God as saying to him, "Be thou the person which hath committed the sins of all men; see therefore that thou pay and satisfy for them." Calvin says, that "the burden of damnation from which we were delivered, was laid upon Christ." He and Beza, &c., held "that Christ went to the place of the damned and suffered their pains; and that it was

highly proper he should do so, in order to complete the edemption of mankind." Flavel says, "To wrath, to the wrath of an infinite God without mixture, to the very torments of hell, was Christ delivered, and that by the hand of his own Father." Bishop Hall says, "Never was man so afraid of the torments of hell, as Christ (standing in our room) of his Father's wrath." "As the soul is beyond the body" so is "God's wrath beyond the malice of men." "What the infinite sins, of almost infinite men, committed against an infinite Majesty, deserved in infinite continuance, all this, thou, in the short time of thy passion, hast sustained." He speaks of Christ's "bloody conflict with the Father's wrath for our sins." It would be too easy to multiply such quotations, from some of our most popular writers,—even from Dr. Watts, who in his latter days held very different opinions.

But are these views of the Reformers held by their English descendents? They are rejected by some of the most eminent writers of the present day in the English Church: our own denomination has long ceased to maintain them; they are not, I trust, the opinions of the most thoughtful Dissenters. Mr. Gilbert, as we have seen, repudiates the idea of the *Father's* wrath. He thinks that, in the common senses of the word, "the inconsistency, as well as the fraud, of imputing guilt to a known innocent being, none are so stupid as not to allow." (p. 100.) He understands by *guilty*—"legal subjection to loss or suffering." (He afterwards explains *sin* as something referring "to no personal act, but to a defective state;" and in this sense he supposes infants may be sinners, as being without that principle of positive integrity, &c., which they would have had, if Adam had kept holy.) "By voluntary assumption" Jesus "took on him a legal exposure. But of this representation, where is the absurdity?" We reply, that Mr. G. has certainly explained away much to which we strongly object; but we repeat, that he who is avowedly innocent, and voluntarily suffers for another, is no sinner, no criminal, is not *punished*—for that is not punishment which the wise and good undertake of their own free will; what seemed a punishment or penalty was inflicted by the Jews, to whom Christ seemed a malefactor.

What is the influence of a belief in Christ's substitutionary punishment? Mr. Mellor states that the sinner, who believes in it, finds his fully awakened conscience satisfied with a forgiveness which thus comes to him with the sanction and the smile of justice. I think, if his conscience is fully awakened, it will not be satisfied that another should bear his punishment—and certainly the justice which we have been taught to revere does not sanction the punishment of the righteous. He supposes that however deep and dark may be the sinner's despair, and however frenzied his fear, the belief in the vicarious Atonement instantly soothes him and gives him the hope of salvation. (pp. 25, 26.) As I stated in my first lecture, persons in a state of darkness and frenzy may find immediate comfort from doctrines which will not approve themselves to recovered light and reason. That Christ *suffered* for us, to redeem us from iniquity, is a constant incentive to holiness, but I do not find that those who believe that he was *punished* for us have any monopoly of Christian peace. They have after all to throw themselves on divine mercy and compassion. They have no more claim on Christ's atonement than we have on God's justice:—our sins are not remitted if we continue in them. The blood of Christ has not cleansed those who are still unclean; and none who continually call themselves miserable sinners can claim part in Christ's righteousness: unless indeed they employ the language of fiction, and as they call Christ a curse when they mean that he was saving men, call themselves sinners when they mean that they are saved; but the God of truth is not honoured by fictions. The man who has come to himself and knows that "his sins are his own, and not another's," will not habitually believe that the punishment of those sins was taken by another, centuries before he committed them! If he is taught that Christ's *sufferings* were *punishments*, he will never partake of Christ's sufferings without seeming to partake of punishment. The sorrows, which else might have been holy, now seem penal: and if he cannot feel himself forgiven on earth, how can he be assured of forgiveness hereafter? Some of those who have been most eminent as maintainers of the orthodox Atonement, have, to the last, expressed their doubt whether they had a clear sense of pardon: and those who are called

Right Reverend Fathers in God still pray in the litany—"O God the Son, Redeemer of the world, have mercy upon us miserable sinners," \* \* "Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be *not angry with us for ever*." If they think the Father appeased, they still deprecate the anger of the Son.

When we remove from our minds the notion that the Father was punishing His beloved Son, we feel the Father's love and the Son's love alike displayed in Christ's sufferings. By his sufferings he saves those who believe in him from punishment: he saves them by the gospel sealed with his blood, which may preserve them from sin: he saves them, even if they have sinned, by leading them to be dead to sin: he saves them, by the assurances of remission on repentance: he saves them by teaching them, that those sorrows, which they would else have deemed punishments, are not really such—have lost their sting—to those who trust the Father.

In my next lecture I shall consider Mr. Mellor's argument for vicarious punishment, founded on the scenes in Gethsemane and Calvary, in which he seems to me grievously to disparage the ineffable beauty of our Saviour's example. Let me now briefly say that we do no honour to Christ by taking an unscriptural and exaggerated view of his anguish. No agony, which can pierce the soul of one who always doth the things that please God, can be so intense or fatal, as the sting of death, which is sin. The sufferings which fell upon the beloved son, in those hours of darkness, are only known to himself and to his Father; but so far from deeming them equivalent to all the misery incurred by all sinners, I verily believe that any one of us would be far happier to drink of his cup and bear his cross, than to partake of the lot of a *single* sinner who is heaping upon himself tribulation and wrath, indignation and anguish, who is dead while he seemeth to live, and who when he seemeth to die will live in all the pangs of awakened conscience and the horrors of outer darkness.

It is more blessed to give than to receive, and we know that the blessed Jesus gave everything for us. He gave all the powers and affections of a life such as the world never saw before nor since. He came among us as one who served, and rendered services which only a Son of God can

effect: and when he knew that instead of giving the services of a life, he should save us best by giving up that life itself, he did so freely. No man could force it from him. Legions of angels would have protected him; but he gave it up, that he might receive it again: that he might exchange the services of an earthly for those of a heavenly life: that having united us to him in his death, he might raise us up to heavenly places by his eternal life.

Let us give thanks to "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth, For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." May God's omnipotent love hasten that time when *all* shall be redeemed from iniquity, and shall find the way of holiness, and shall return to Him from whom they have been estranged, "and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Is. xxxv., 8, 10.)

*All* are not ransomed yet; but even now we may behold how Jesus gave himself a *ransom for many*: and when, *even as* the Son of man, we minister to others in every form of love and lowly service,—when we give our lives to that work to which the Author of our lives has called us, and are ready to render them up when He calleth us away—then, those doctrines which are now hidden from us, because of the hardness of our hearts, shall be revealed to us, and, though we may not be able to describe them, they shall even be revealed through us. For there are truths which can never be expressed in the canons of councils, or the creeds of churches, which may be written "with the spirit of the living God, in fleshy tablets of the heart:" there are living epistles of Christ, which may be known and read of all men. The pen which can record the deadness of the letter—yea, even the tongue which can eloquently utter all mysteries and knowledge, shall not enable the world to understand the love of Christ, who laid down his life for us, as doth the silent response of those who lay down their lives for their brethren.

# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE FOURTH.

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### GETHSEMANE AND CALVARY.

Mr. Mellor states that "the two scenes which place the sacrificial nature of the Saviour's death in a light intenser than that of the noon-day sun, are those of the garden of Gethsemane and the Cross. So long as these solemn and thrilling narratives remain in the gospel history, so long will the evidence for the atonement be such as to compel conviction, except in minds surrounded by bulwarks of prejudice and self-righteousness, which it is not the function nor the design of evidence to overthrow. With hearts undistorted by habits of subtle evasion let us gaze on that garden scene." (p. 34.)

These scenes we shall consider this evening; but if in the light they throw on our Saviour's nature and office I view him differently from Mr. Mellor, am I to plead guilty to prejudice, self-righteousness, and habits of subtle evasion? or shall I retort the charges upon him? If we give different answers to the solemn question we discuss, shall we each "blush for the weakness or the dishonesty of the men who propound them?" (p. 37.) It is neither necessary nor desirable. If we do our best to speak the truth in love, and to listen patiently to what others are speaking, we may learn from one another: but we virtually refuse to listen, or to learn, if we assume that no one can differ from us but a fool or a knave.

The pains which Mr. Mellor takes to prove that "the innocent suffers for the guilty," and that there is an "element of substitution" in Christ's death, are, as far as we are concerned, quite superfluous. We know that substitutionary suffering—suffering on the part of one being by which the sufferings of others is lessened or removed, is the order of nature, and that the voluntary endurance of such suffering is the law of Christ. This we say—that the amount of suffering thus volunteered is not to be measured by the amount it removes—it is not a mere *transfer* of misery, it is meant to *lessen* it: he who voluntarily relieves another of an outward penalty, in his love feels no punishment; whilst, whoever suffers for our sins, the divine punishment is not remitted from us unless we forsake our sins.

We considered, last time, by what law Jesus was regarded as a curse. We shall attempt, this evening, to ascertain what the Gospels teach us of our Saviour's agony and death.

MATTHEW xxvi, 39.—AND HE WENT A LITTLE FARTHER, AND FELL ON HIS FACE, AND PRAYED, SAYING, O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME; NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT.

"Not as I will, but as Thou wilt!" Christ's will and the Father's will are contrasted. Jesus had spoken as the Father gave him commandment, the Father who dwelt in him did the works, there was such a unity between the Son and the Father who sent him, that he declared "I and the Father are one:" and, in so far as we have the spirit of Christ, we are one with him and the Father. But he shows us here, that this divine unity is not to be obtained without the subjugation of our natural wills. *Agony* denotes in the original, *struggle, conflict*.

Our Saviour's agony in the garden should be viewed in connection with the sorrows and trials of his ministry—these our limits prevent me from detailing (we made them the subject of reflection this morning). The temptations in the desert appealed to what may have been his natural desire—to be a Redeemer such as his people expected. He would not have rebuked Peter as a Satan, if that Apostle's words in reference to the prophecy of his death—"Be it far from thee Lord, this shall not be unto thee," had not been felt as a temptation. How intensely strong was the belief in a tri-

umphant Messiah, who could not die, appears from the tenacity with which his disciples clung to the idea: they seemed unable to believe the repeated prophecies of his death. Those prophecies are not more frequent than so startling an event demanded, and are often connected with practical exhortations to self-denial and humility.

Christ preserved no imperturbable uniformity of feeling: he joyed and sorrowed for others. The strongest expression of rapture recorded of him, was when he saw that the heavenly Father was revealing the gospel to babes. His tears were for his country and his friends. It is the union of the deepest human emotion with superhuman power which gives Jesus such an empire over our affections. The cold-hearted may strive to save themselves; but are not saviours: his love was wonderful, passing the love of woman. At the tomb which he was about to open, he groaned in spirit, and was troubled; he groaned in himself and wept. If the prophets endured such anguish when they spoke in vain—if Paul was willing to be accursed if he could only save his nation, for whom he was in great heaviness and continual sorrow of heart—what a trial it must have been to Christ to adopt that course, which would be followed by tribulation to his country greater than the world had ever witnessed. In the temple he cried, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name." The responsive voice came for the sake of those who stood by: the time was coming when in sadness of spirit he would need such an answer for himself.

Having loved his own that were in the world, he loved them to the end. With desire had he desired to eat the passover with them once more before he suffered. As he partakes of the bread and wine, he bids them do it hereafter in remembrance of his death. He allays their contentions and teaches them humble loving service. But in that last supper how troubled he was in spirit as he testified and said, "Verily, verily, I say unto you, that one of you shall betray me." How mournful was it, that whilst he was laying down his life for the sheep, the effect would be that when he was smitten, they should be scattered.

In those most elevating and pathetic chapters in John, we read how he administered his consolations, and showed the

blessings that should follow his removal, to those who little understood the trial that was coming on them. The absolute human loneliness of Christ is very affecting. Not even the apostle who leaned on his bosom could sympathize in what was about to happen. The solitary martyr is not alone, as he thinks of those who have suffered in the same cause : and he looks to Jesus, even if he is not assured of the approval of his fellow disciples. The patriot in his dungeon knows that thousands are proud of his endurance. But Christ seems to have given up what his friends deemed most precious : yet he was not alone, the Father was with him. He turns from those who could not help him—who by leaning on his life only made his death more grievous—to Him with whom was life eternal. He “lifted up his eyes to heaven and said, Father, \*\* glorify Thy son, that Thy son also may glorify Thee.” The beloved apostle has recorded this most sublime of prayers, in which Jesus shows the intensity of the love he bears to those whom the only true God had given him, and whom he desires should be one with God as he was. He is no longer in the world, he comes to the Father, and He saith,—“Father, I will that they also, whom Thou hast given me, be with me where I am ; that they may behold my glory, which Thou hast given me : for Thou lovedst me before the foundation of the world.”

And now as once from the mount of transfiguration, where his whole appearance was changed, he descended to the faithless and unbelieving generation, and to contend with those powers of evil which came not forth but by prayer and fasting ; so now he goes from his converse with the Father, to the garden, where he knew that an apostle who had worked miracles in his name was about to betray him. Once more he is changed, and the fashion of his countenance is altered. Anguish and trouble of spirit had been displaced by his intense desire to comfort his followers, and build them up in faith, and by the raptures of heavenly communion ; but they were to return when he was beset by the spirit of heaviness. Have you ever gone to mourn with a father who has lost his dearest child : his remaining little ones, his wife whom he has to sustain in her deep grief, are with him. You expected to see him dissolved in tears ; but no ! his soul seems flooded with the river of life. He hath been caught up

into heaven with her. He reveals to you divine mysteries. His spirit ascends with his child's to God who gave her. He speaks in full assurance of faith—almost with that of sight—of the love of God towards her—how she is taken for her infinite gain, and heaven is thus nearer to them all. How willing is his spirit. His words seem to denote a celestial elevation, rather than the bruised heart of the fond parent. But the flesh is weak. He leaves the room. He goes to where his little daughter lies in her coffin, he kisses her cold lips. Life had been with him, but now death. He pours forth the cries of anguish:—Would that I died for thee, my child, my child! He cries with the bitterer anguish, because just now he had repressed all his woe. He refuses to be comforted, because his child is not. He cries, "My God take this cup from me." But there it is; it will not pass, and then at length the storm is over: there is "a clear shining after rain." Once more he can go and comfort his wife and little ones; and it is not for you to know the bitterness which the heart-only knoweth. You have not seen the strong man bow himself, nor the keeper of the house trembling. He meekly says, "It is well. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

There are times, brethren,—and those when we are personally nearest to Christ,—when we may seem to hear unspeakable words, which it is not lawful for a man to utter. If I enter a room where one is pouring forth all his soul to God, or all his secret grief, I am awe-struck and subdued, and feel that I must not say what I have seen and heard. When I have heard Christ's prayer in the paschal chamber and seen his agony in the garden, it seems a sort of profanation to repeat his words—to describe his anguish. But then I remember that each of you has likewise been there; that it was not for himself, nor for me alone, that he prayed and suffered; but for all who believe on him; and in that love towards each other, which he felt for us, we should speak of him who led us to the Father, while he gave himself to death.

Let us go together to Gethsemane. After they had sung a hymn, they went forth to the Mount of Olives, and, on the way, he warned them that they would all fall away from him that night: and Peter's asseverations to the contrary

called forth the renewed prediction of his denial. When they reached the garden, he saith unto the disciples, "Sit ye here, while I go and and pray yonder. Pray ye, that ye enter not into temptation." They were to pray that they were not to *enter* into temptation: his trials had *already* commenced. He took with him Peter and James and John, who had been present at his transfiguration, when the heavenly prophets spoke of his decease, and who had feared as they entered the cloud; they now see him, as he began to be sorrowful, to be sore amazed, and to be very heavy. Then saith Jesus unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And he went forward a little, about a stone's cast, and kneeled down, and fell on his face on the ground, and prayed that if it were possible the hour might pass from him. And he said "Abba! O my Father, if it is possible—all things are possible unto Thee—Father! if Thou art willing to take away this cup from me,—yet not what I will, but what Thou wilt."\* What that cup contained only He who offered it, and he who drank it, can absolutely know; yet since Christ had told two of those who then were near him—James and John—that they would indeed drink of his cup, and be baptised with his baptism, we may with diffidence and reverence attempt to discern some constituents of its bitterness. The human soul, which was drawing near to death, may have been chilled by the shadows of the dark valley. The death of Christ would not constrain me by its love, did I not suppose that it was the greatest sacrifice which he could make. He would not have tasted death for every man, had he tasted none of its bitterness. And how should he bear it all? If the *prospect* was so awful, what would be the *reality*? And was it really necessary? The tempter who spoke in the desert, and in Peter, may have tried him now.—What! was it not written, "He shall give His angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone?" Must the Son of God, who abideth for ever, be crucified like a wicked slave—an object of ignominy and abhorrence? He refused not to die, if he could save men; but should he die to destroy them? Must it indeed be that his blood should rest, not in cleansing, but in curse, upon the chosen people? Must he,

\* This account is combined from the different Gospels.

the king of Israel, suffer Israel to destroy itself in him? Far, far distant seemed the blessing, but, oh! how near the curse! And might there not be salvation without ruin? And must his chosen ones be his foes? Must Judas betray him with a kiss, and then go and hang himself? Must Peter curse and swear that he knew him not? Must all lose their faith in him? Could not a holy living Christ save more, than one who has been slain, and numbered among the transgressors?

Thus may his faith have been tried. God may have permitted all these perplexities to rise before him. They may have previously risen in the midnight stillness of the mountain solitude; and in the lightness of day when he gazed on the doomed city, or when he was teaching in the temple: they were near him in his hour of triumph, and in communion with those whom he loved: and now he has to struggle with them, and vanquish them for ever, when the sense of his loneliness was the most intense, when even the presence of his exhausted companions showed how distant they still were from him in spirit, when the hour of treason and the power of darkness were on their instant way. The Evangelists could not record all that he said. Slumber had fallen on the eyes of his chosen ones. He cometh unto the disciples and findeth them sleeping, and saith unto *Peter*, "Simon! sleepest thou? Couldst thou not watch with me one hour? Watch ye and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak!" He went away again a second time, and prayed, saying, "Oh! my Father, if this cup cannot pass away from me, unless I drink it, Thy will be done." No more does he pray that it should not pass. The light is beaming upon him—that light, which had revealed the Divine will before, is revealing it again. He has only to be assured that he knew his Father's will, and then to pray for strength to bear, and to fulfil it.

These few words of prayer were all they heard: when he returned, he found them sleeping again, for their eyes were heavy, and they knew not what to answer him. *They* had the false peace of ill-timed rest: he the divine peace which rises out of agony. Their faith seemed becalmed, but it was to be shipwrecked; his seemed tempest-tost, but it was

returning to its haven. And he left them, and went away again, and prayed, saying the same words: no others could show the rooted purpose of his soul—his heart was fixed, trusting in God. Luke does not refer to the repetitions of the prayer: but says, "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." His body sympathized with the struggles of his spirit. Sorrow benumbed his disciples in dull heavy slumber: the intensity of his sorrow brought on him the pangs of death: but the angels from Heaven, who rejoice over the sinner that repenteth, are nearest to him who calls sinners to repentance. When sin retired baffled in the desert, angels ministered to him: when the weakness of the flesh was controlled by the Heaven-born spirit, there appeared unto him an angel from Heaven strengthening him.

And now that we have been with our Saviour in his sufferings, and have looked with loving reverence on him who renounced his own will in obedience to the highest wisdom, and thus taught us how we are to kiss the Father's chastening hand, I feel loath to enter into controversy; but reverence for Jesus and for truth seems to require it.

"As we gaze upon this scene," says Mr. Mellor (p. 35), "with its sorrow and its tears, and its trembling, and its anguish, and its blood; and as we hear such cries as never pierced the heavens before and as will never pierce them again, the inquiry arises to our lips, whence such unutterable woe?" "Its *blood*"—where was it? the evangelist says that in his agony "his *sweat* was as it were great drops of blood"—resembled drops of blood; we must not mistake comparison for identity. What do the gospels tell us of "such cries as never pierced the heavens before, and as will never pierce them again"? Doubtless no one has been, or will be, able to pray with the same *perfect* filial spirit; but if he means that the anguish of Christ was unequalled in amount, I ask him for some evidence of it. Our Saviour's cries were not so loud or piercing as to keep his disciples from slumber: his sorrow seemed far more endurable—at least was far better endured, than that of Jeremiah, or Job, or the Psalmist: and his cup was not nearly so bitter as that of any sinner who dares not call on God to save, but curses Him and prays for death.

Mr. Mellor speaks of the triumph some have shown over torture, and continues (p. 36), "I ask not where is the martyr's jubilation, I ask where is the martyr's calmness? Where is the martyr's dignity? Where the martyr's resignation? Unless there are elements in this sorrow special, and to us inconceivable, send us not to Gethsemane to learn how courageously innocence can contemplate death. Veil the scene, or we shall despise the weakness, and the perturbation, which can be felt by a soul which, because sinless, should have been as serene as the upper heavens. Even guilt herself, in the breast of the assassin, can look with unmoved composure at the glittering block; and can innocence be smitten with such frantic dismay?" Does Mr. Mellor mean to state that Jesus was "smitten with frantic dismay"? Does he remember what *frantic* means—"mad, outrageous"? If Jesus was frantic as man, bearing the woes, exposed to the trials we have described, would it not have been still more frantic for him thus to be disturbed if he was very God, God-man, the incarnate God the Son—equal with the Father? Why should a reconciling God lose dignity and calmness? Why should the assurance of the Omniscent prove weaker than the faith of the child? What trials were those which were too hard for Divinity to bear, without being driven to insanity? A frantic God! Heathen poets write of such; but such words do not become the ministers of Christ.

I confess that theologians sometimes represent the Father as frantic. When they talk of His breaking His Son to pieces in His anger, and pouring all His vengeance and wrath upon him as if he was the greatest sinner the world had ever seen—nay, as if in him was the complication of all villany and crime that man had committed or would commit—that seems the part of a maniac, rather than of the wisest and best of Fathers. But this is not Mr. Gilbert's view: and, I suppose, not Mr. Mellor's. Mr. Gilbert expressly assures us, that the Father never looked on Jesus but as His beloved Son, and that it was merely in His judicial capacity that He inflicted suffering on him. I wish to be informed what these sufferings are supposed to have been: if such as we have already described, the anguish arising from the weakness of the flesh—the fear of the coming

future, less for himself than for his friends and his country—then any “frantic dismay” would be less excusable in an incarnate God than in the man Christ Jesus; but if the suffering was in an *infinite* nature which gave him capacity of infinite pain, was it caused by beings below him, or the Being above him, or equal to him? If by those below him, how was it that he who since the creation of man had been enduring man’s wickedness, should now be struck by it with “frantic dismay”? If by the Father, it were a marvellous delusion for omniscient beings to entertain, if God regarded Christ as guilty, whilst He knew him to be innocent: and Christ thought God to be angry, whilst he knew that He always loved him. But if Jesus was conscious that the Father loved him, in what did this inconceivable anguish consist?—since the Father and the moral Governor of the Universe are one and the same Being, how could the Son feel the anger of the Governor, whilst he was assured of the love of the Father?

Mr. Mellor has created a difficulty, which is far harder to solve on his theory than on ours—a difficulty which happily does not exist. No “frantic dismay” was perceptible in Jesus. He would have been frantic, if *he* had treated God as creeds represent God as treating *him*,—if he had regarded One whom he had so devotedly loved and implicitly trusted, as hostile to him, merely because the clouds were hiding Him,—if he had broken out against Him in rage and anger,—or even if he had refused to submit to His will! But where is there the slightest indication of frantic dismay? Do those who are maddened by terror do the very thing which the calmest wisdom approves? What better could he do than seek the Father in prayer, what wiser words could he have uttered in prayer? Like a dutiful child who asks the father for what he desires, but leaves it entirely at his disposal; he says, “Father, all things are possible to Thee, take away this cup from me,”—but immediately he adds:—“Yet not what I will, but what Thou wilt.” Can we conceive more real resignation? Those are not resigned who follow their own will: those who *will* to suffer, are not *resigned* when they are permitted to suffer. Those Christians who absolutely provoked the heathens to martyr them, because they longed for the crown of glory, were not resigned.

—they were seeking their own will. But the will of Jesus in that hour was to live : and as he had resigned his will all through life, not seeking his glory nor his own will, but the will of Him that sent him, so now he seeks not his own will ; but, “ Father, if Thou art willing to take this cup from me—nevertheless not my will but Thine be done.” But “ where,” asks Mr. Mellor, “ is the martyr’s dignity ?” Where, I ask, is there any deficiency of it ? Is it undignified to feel what God intended us to feel—to show our gratitude for His blessings, by regret at parting with them—to kneel down and fall upon the face in agonized prayer to God ? Are we to veil the scene, lest we should despise his weakness and perturbation, since “ even guilt herself, in the breast of the assassin, can look with unmoved composure at the glittering block ?” Does it not occur to Mr. Mellor, that what *guilt* can do is not necessarily the noblest or the best ?—that what is the *pride* of the *murderer* may not be for the *glory* of the *Saviour* ? No ! we refuse our highest admiration to that stupid insensibility to shame or to danger, and to that defiant pride, which we may see in the brutes, and in those who most resemble them—in barbarous savages, and the refuse of our gaols. Jesus was troubled : there was conflict between the spirit and the flesh. Those seem strong, whose spirits serve their flesh—who support their earthly pains by earthly ferocity and haughtiness ; but it is a strength which God will break to pieces before they are fitted to enter His kingdom.

“ But what,” Mr. Mellor asks (p. 36), “ shall we say of the prayer that Jesus offered,—‘ Father, if it be possible, let this cup pass from me.’ What cup ? If it be merely the cup of death, divested of all atoning intent and efficacy, then the questions already asked recur with intenser force, and the impression is irresistible that the scene is one of most unseemly and humiliating weakness.” Now, considering what caused Jesus on other occasions to groan within himself, to weep, and to be troubled in spirit, it is not probable that mere bodily fear produced his agony. But even if it were, where is the “ most unseemly and humiliating weakness ?” I am not ashamed to say that when I, or those whom I love, feel exceeding sorrowful even unto death, I desire nothing higher for ourselves, than that we should be

partakers of Christ's sufferings, and bear then in his spirit, and cast ourselves on the ground before our Heavenly Father, and pray using the same words, and if we have the same answer to our prayer, blessed are we. What! are we to say that "Infinite wisdom, and a love as infinite, confessed themselves baffled in the attempt to spare the 'beloved Son' the anguish from which he shrunk, and at the same time to deliver a rebel world." (p. 37.) What does *infinite* mean? Did infinite wisdom and love confess themselves baffled in some vain attempt, when that which was designed from the beginning was being fulfilled in the way most wisely adapted to display the greatest love?

I am ashamed neither of the cross nor of the agony of Jesus. I take my ideal of perfection from *him*, not from those whom the world deems illustrious and heroic. The world receives those who come in their own name, glory in their own strength, assert their own superiority, are triumphant whilst others are suffering. Jesus was meek and lowly, and was among us as one who served, and affected no stoical indifference to pain—least of all to the pains of others, and seemed even as a woman in his tenderness and affections: and it is because we know that he felt pain, and was tried in all points like as we are, and was touched with a feeling of our infirmities, that he teaches us how to suffer and to pray. If *Christ* was not universally calm, *I* do not wish to be; if *he* was not jubilant in the prospect of death, what right have *I* to be? Does not God mean that death should exercise us with its sorrows? When I hear of those who are so jubilant at their departure, methinks it is enough for the disciple to be as his master. What! do you feel secure of entering the joy of your Lord: can you be more secure of heaven than the Saviour himself? Have you none to care for but yourself? Have you no love for those who will feel your loss? Or shall you be no loss? If earth will not miss you, heaven will not gain you. No! if you would enter Christ's joy, you must pass through his grief. If you would be loved in heaven, you heart must be united in affection to those whom you can serve on earth. If you are to draw them with you, cling with love to them till the end, even as Jesus did. Far be it from me to condemn the joys of confiding faith, and the presages of

victory, and the foretastes of heaven. But there are other elements in the Christian life. Jesus who, as he prayed for his apostles in the paschal chamber, revealed his glory ; as he prayed for himself, among his sleeping disciples in the garden of treason, felt the anguish of natural sorrows.

We must, however, when we compare Jesus with his disciples, remember that though in one sense we know him less, in others we know him better than we know them. We see the martyr's jubilation ; but may have not been admitted to his agonies. We intermeddle with his joy ; but know not his heart's bitterness. We behold him in the morning's brightness ; we have not been with him in the midnight gloom. We admire the fragrance and brilliance of the flowers ; but were not by when the rain, which was watering his roots, was threatening to beat him to the ground.

The writer to the Hebrews saw nothing ignoble, much that was becoming and consolatory in the fact, that Jesus bowed beneath the chastening hand, and was seen to suffer. " For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings ; for both he that sanctifieth and they who are sanctified are all of one ; for which cause he is not ashamed to call them brethren." (ii., 10, 11.) If Christ and his brethren are one, if it is as their captain that he suffers, we may infer that his sufferings are not of a nature utterly distinct from our own. Again we read of this great high priest who was " tempted like as we are, yet without sin," " who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them that obey him. (v. 7—9) These sufferings, which some regard as proofs of divine punishment, Scripture describes as the instructions of a Father, leading him on to perfection. He was heard in that he feared : the fears in the garden past away, as soon as he felt assured that God had heard and answered him.

**Nothing strikes me more than the holy dignity of Jesus.**

His strong crying and tears had, not been to, awaken the compassion of his friends, much less to move his enemies to pity. In that garden he is still the Lord. We feel his vast superiority to these slumbering Apostles. It is not as a suppliant for their commiseration that he rouses them from their slumbers to meet the trials of the hour, and says "Rise, let us go: behold he that delivereth me up is at hand." With what calm dignity does he receive Judas, who profaned him with that treacherous kiss: with what majesty does he, knowing all things that were coming upon him, go forth to meet the officers, and say, "I am he;" so that awe-struck they went backward and fell on the ground. How free was he from all selfish fear, when he told his disciples, who would have fought for him, to suffer thus far, and healed the man whom Peter had smitten,—“Put up, again, thy sword into its place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how, then, shall the Scriptures be fulfilled, that thus it must be?” “The cup which my Father hath given me, shall I not drink it?” How absolutely void of anything like tremour or alarm—or, on the other hand, vaunting defiance—is his whole demeanour before the Priests, the Sanhedrim, and King Herod. I can not conceive of a more impressive manifestation of his exalted nature. But there was no stoical indifference; for he has a look of solemn remembrance and holy loving pity for Peter, who had been cursing and swearing his denials, instead of standing by his Lord; and Peter went out, and wept bitterly, while Jesus calmly endured whatever was laid upon him. He “suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to Him that judgeth righteously.” How impressed is Pilate with his superiority, while he answers nothing to the railings of his foes, and calmly pronounces his judgment on the blustering coward who pretended to govern, while he was following the desires of those, who, from their greater knowledge, had the greater sin. Christ was scourged and buffeted and mocked and spat upon; but as we behold the

man, no frown is on that brow, on which the soldiers planted thorns, but which his Father crowned with the serene majesty of holiness; no imprecations start from those lips, which are sealed by a Divine patience. As he is led to the cross, we learn one of the secrets of his agony, when he turned to the women who were bewailing and smiting their breasts, and said, "Daughters of Jerusalem! weep not for me, but weep for yourselves and for your children." As he hangs between the robbers, on that cross to which his hands and his feet were nailed, he shows no eagerness to escape from suffering. He refuses the stupefying potion. He knows that the Father heard him always; but he asks not to be relieved by speedy death. Before, we might have seen him moved with indignation, being grieved at the hardness of men's hearts: but now that their hearts were hard as stone, and their malice had reached its climax, his grief is not that of anger, but of pity. He asked no compassion for himself: but he prays, "Father, forgive them, for they know not what they do." Whilst all his sufferings awaken our human sympathies, the perfection of his humanity is taught by the sufferer. How gracious is his promise—ever had he given hope to the returning penitent—to the malefactor who confessed the justice of his sentence, and with marvellous faith besought Christ to remember him when he entered into his kingdom. How tender his thought for his mother and his beloved disciple: neither his bodily torture nor his divine destiny could make him forget her who had watched over his cradle, or him who had leaned upon his bosom. Yes! he was saving others to the last—entreating pardon for the ignorant, announcing it to the repentant, and pouring his sacred love on the hearts whose human love was wounded. "He saved others," even his railing enemies exclaimed, "himself he cannot save." In their sense he never could: the sacrifice of self had been and was the condition of his redeeming power.

In his superiority to the malice of his foes and the wallings of his friends, we might have suspected that his agony had passed, and that he was exempted from the most excruciating torment of the cross. But we have evidence that he died before the malefactors, not by any gentle ebbing away of life, but through that torture which his sensitive frame, worn,

with watching and anxiety, must have felt so keenly. Those who saw his torn and pallid brow, his lacerated limbs, and all the evidences of intense physical suffering, could not doubt his pain: and he himself gave utterance to it. He had not drunk of the drugged cup; nor had he drunk of that worldly spirit in which agony is concealed by the intoxication of pride and boastful defiance. We hear his cry, "I thirst," and those heart-rending words—"My God, my God, why hast Thou forsaken me." We are told that he was then in "darkness caused by the momentary total eclipse of the face of his Father." (M. p. 38.) There were indeed clouds and darkness; but no eclipse. Had he come down from the cross for the rulers to believe on him: had he obtained the kingdoms of the world by the abuse of the powers entrusted to him: then, when the light from heaven flashed across his conscience, he might have exclaimed—O God, O God, why have I forsaken Thee? he would have gained the whole world; but, at the moment when others were prostrating themselves before him as "the great power of God," he would have felt that he was lost—abandoned. But now, whilst others thought him the emissary of Beelzebub—a sinner whom God would not hear—he calls in devout trust, "My God, my God!" It is not the ebullition of hopeless grief, but the transport of a sacred sorrow. Had he only said—Oh! why has God forsaken me? we might have seen in the words a confession of the weakness of the flesh, and the strength of the pain: and have looked on him less with reverence than with tender sympathy:—for have not our hearts been pierced, when, through bodily suffering, some have felt themselves deserted, whilst we who stood by were assured that God was dealing with them as with sons? Had he said, O God, why art Thou breaking me in pieces in Thy anger, and crushing me in Thy sore displeasure? we might have supposed that the paroxysms of intense torture robbed his will of its power of control—that for a moment he looked on himself as others saw him—that there was an echo to the revilings and taunts of his foes. But these are *not* the words he used.

He who feels—I am God's, and God is mine, knows that if for a small moment he seems forsaken, yet with great mercy will he be gathered: and as he cries *My God my God*, he trusts that God is near those who fear Him, is close to those

who love Him. And yet this is not the form of words which we might have expected from Jesus: the Almighty was his God, as well as his Father (John xx., 17); but I do not remember that at any other time he called on Him as "God," it was always "*Father*." They were the words of another. In the desert he had baffled temptation with quotations from the old scriptures: it is so now, in this last hour of trial: he quotes the first line of a Psalm (xxii.) most wonderfully applicable to the sufferings he endured, through the malice of his enemies. His meaning was mistaken then, as it has been since, and some thought he was calling for Elias; but those who remembered how David had written, would see that the man after God's own heart had described similar insults and sorrows, as the lot of God's suffering child, who wondered why it should be so, but had perfect confidence that his prayer should at length be heard; for God "hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard." (Ps. xxii. 24.) Now, when David said, "My God, my God, why hast Thou forsaken me?" was it through any conviction that he was being punished for his sins? No! wicked men reproached him, but he was not now reproaching himself. He had trusted in God, who had been his God from infancy. Did David say that he was making "a real and substitutionary atonement" for the sins of others?—there is not the shadow of evidence for it. What right, then, has any one to assert that anything is the obvious meaning of the words, which was obviously *not* the meaning of the author of those words? What right has anyone to pretend that Christ was abandoned, or that God "deserted expiring innocence"? Mr. Mellor allows (p. 39) that it would be "daring impiety to suspect that He was abandoned, if His death were private and personal." Is it less impious to suppose that he was abandoned, if his death were in implicit obedience to the Father,—if, whilst suffering for the sake of others, he was finishing the work which the Father had given him to do!

If we did not possess the Psalm which our Saviour quotes, and which throws light upon his words—if he had said no more, but died uttering that mournful inquiry—we might have been perplexed; yet not in despair: for since God

raised up Jesus, and hath highly exalted him, it is plain to us that He had *not* forsaken him. But this sad cry was not the end. When Jesus had received the vinegar he said, "*It is finished.*" the pain, the doubt, the conflict, which accompanied the fulfilment of the divine will was over, now: but ere he expired, he cried with a loud voice, "*Father, into Thy hands I commend my spirit.*" Once more the beloved Son uses the language of the Psalmist: (xxxi. 5) "Into thine hand I commit my spirit"; but that word *Father* makes it all his own. What was the influence of this scene on those who beheld it? The Pharisees, who had thought him a sinner, now deemed him accursed as he hung on the tree. Those who had trusted that it had been he which should have restored the kingdom to Israel, were overwhelmed in sorrow if not despair. But there was one present who had probably no preconceived opinion as to Jesus:—"When the centurion, who stood over against him, saw that he so cried out, and expired, he said, Truly this man was the Son of God." So—brethren—so say we. Whilst it may suit some theologians to disparage the fortitude and dignity and confiding trust in which he met his death, even unbelievers have confessed his sublimity in suffering.

After saying (p. 87) "Did Christ die a martyr? The Unitarian makes no hesitation in giving an affirmative reply," Mr. Mellor attempts to show "that the death of Christ as a martyrdom is one of the least satisfactory in the annals of the world:"—that there is a "fearful disparity between his final scenes and those of hundreds in the records of martyr-ology."

Mr. Mellor's standard seems different from mine. My standard is Christ. As a disciple of Christ, desired by him to take up the cross and follow him, assured that he set us an example that we should follow in his steps, I can recognise no higher moral or spiritual excellence in his disciples. Did I suppose there was a "fearful disparity" between him and others, I could not for a moment doubt that the *inferiority* was on *their* side. If they displayed the spirit of Christ, it was not in such fulness and purity as in Christ himself: if what is admired in them was *not* the spirit of Christ, in that respect they were none of his, nor are their admirers.

One who had no light from the gospel, and was to repre-

sent his ideal of a hero meeting death, could not have invented those scenes which the evangelist described. He might have delineated the fortitude of a philosopher averring that pain was no evil, the "unmoved composure" of an "assassin," the exulting defiance of a savage, or the fanatic joy of a heathen or Mahomedan immolating himself in unquestioning obedience to his spiritual leaders. He never could have depicted that blending of tenderness and greatness of soul; of perception of evil, yet superiority to it; of humility and majesty: of inward conflict and repose in God, which is seen in the Gospels. But after reading the life of Christ, and learning what were the virtues and graces of spirit especially christian, I say unhesitatingly of his agony and death—"Thus it behoved the Christ to suffer, and to enter into his glory." There are no portions of the Bible which quicken me with more tender reverence: none which can so build me up in my most holy faith. The disparaging way in which that "good confession" has been spoken of, is to me astonishing and grievous.

Jesus "feared," but he was not "dismayed:" his anguish was intense, but it was not "most crushing;" far from being "frantic," he displayed the presence of a divine mind—his Father had only to convince him what was to be done and he fulfilled it; and as to the assertion that so far from his martyrdom "being an encouragement to virtue, it is just the reverse, for it *proves that the deepest anguish* is reserved for the most innocent man" (M. p. 89): we deny, in the first place, that there is any evidence that his anguish was the deepest. That he suffered for us, we gratefully own; and I believe that the more our nature is exalted, the greater is its capability for sorrow as well as joy. He grieved for the misery and wickedness of those who were not even his friends, with a depth of compassion which we may have rarely felt for those related to us: the doubts which troubled him related to a work of supreme importance. But shall we dread the sorrow which springs from our purest affections, as we do the stings of sin and the deadness of selfishness? As I before said, no christian could hesitate for a moment which he would rather taste—the cup of Christ, or the cup of the abandoned sinner. Even when we compare our Saviour with others who have served God, we do not find that his words indicate

such woe as the saints of old endured, when they uttered their complaints before God. The despair which longs for death is more terrible than the prayer to take away the cup: one is faithless, the other is filial. Job desired death and strangling rather than life: and Jeremiah cried, "Cursed be the day wherein I was born. \* \* Wherefore came I forth out of the womb to see labour and sorrow, and that my days should be consumed with shame." (xx 14—18, xv. 18—18; 20.) If we estimate the evil of sorrow by its influence on the mind, we find that the "deepest anguish" of those who were not reconciled to the Father's will; made them vindictive and fierce in their imprecations on their enemies; but Jesus had that love which casts out torment. He prayed for those who were wronging him. But is the anguish all that we must look at? Have we not been told how that holy sorrow made him holier, how his humiliation led to his exaltation; how for the joy that was set before him, he endured the cross and despised the shame? Are not those who would have treasure in heaven to be willing to take up their cross and follow him? Is there no truth in the words—"Blessed are they that mourn, for they shall be comforted!"

Those who speak as if earthly comfort was the proof of divine love, or the incentive to filial obedience, seem to me to speak as heathens or Jews, rather than as Christians. "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour." (Bacon's Essays, v.)

We are reproached for regarding Christ as a martyr. If *martyr* means one "who by his death bears witness to the truth," we must acknowledge him as a martyr, and so must all who regard him as displaying truth in death. Of course if any suppose that he was acting an assumed part, they cannot regard him as a martyr—bearing witness to the truth. The Greek words for martyr—*martur*, or *martus* mean simply a *witness*, and have no original reference to death. They are of frequent occurrence in scripture. Our Saviour says of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness (be a martyr) unto the truth." If Jesus came for the very purpose of being a martyr, it were indeed strange if we

denied that he was one. Strangest of all, for any to refuse the name martyrdom to that death which they deem the chief cause of his coming. But it is one thing to say that Christ's death was a martyrdom—another to say that it was *only* a martyrdom. We do *not* say so: it was an attestation to truth previously taught, and it was itself to reveal truth unknown before. But though unquestionably Christ was a martyr, in the strictest sense of the word, and is “the faithful and true witness (martyr),” it is not the name we usually apply to him. The sun is a star; but those planets which borrow their radiance from him are also stars. All Christian martyrs are but witnesses to Jesus—they are but planets, owing the influence, reflecting the rays of the sun of righteousness; yet while the light shone on them, they have not always shed it on us. We read of the *cloud* of witnesses or martyrs; sometimes it is a cloud of glory; but it is a cloud, which has *hid* the sun, wherever a corrupt church has rendered them the honours due to the Most High. Some martyrs have been witnesses to error. He who was called in the prayer-book God's “blessed martyr,” King Charles, in whose honour, for near two centuries, there was a form of prayer with fasting, was the perfidious oppressor of the people. Even where martyrs have died for a truth, it has been rather for a doctrine or a principle, than the *whole* truth, such as it was in Jesus. Their martyrdom has been exceptional—the martyrdom of a year, a month, a day, which did not harmonize with their usual life. The soldier who gives a chase for his king or his country, and dies like a hero, may in time past have broken the laws of his country—have injured it more than the foes he attacks. Some who have died for freedom have all their lives been in bondage—the slaves of vice. Some who have died as saints, have lived as sinners. Their lives have been thought to be sanctified by their death, but their death is not sanctified by their lives. The martyr who so jubilantly suffers, may not have taken up his cross daily; and may have served Christ far less faithfully than those who have never had that glorious name. For these and other reasons I little care to call Jesus a saint or a martyr, though there was no one who so sanctified himself, or bore such witness to truth.

And now, as I conclude, let me express the hope that

the horrid notions of God's wrathful fury are passing away, and that the love and approval of his Father, the only true God, are more clearly seen in the sufferings of Christ. I am grateful that we have been thus taught: we do not look on him as a "victim:" we do not clothe our churches with black, nor hush the cheerful anthem on the anniversary of his death. We would show forth his death, as he desires his apostles to do, when partaking of the hallowed gifts of God's bounty. It is a Communion; it is also a Eucharist, a thanksgiving. If we shed tears when we think of his sufferings, they are not bitter tears—save that we weep that in our sufferings we partake so little of his. Oh! how often, in our weariness and dejection, have we found through his anguish a peace which the world can neither give nor take away.

Brethren, we must die—must die once: yea, the apostle says, "I die daily." Our souls may be exceeding sorrowful, even unto death, many times before death comes to terminate our sorrows. Like Paul, we may be pressed out of measure, beyond strength: we may have the sentence of death in ourselves. To whom shall we turn for our example? Shall we take one of the blessed army of martyrs—shall we strive to imitate his jubilation and calmness and fortitude, and put a veil betwixt our hearts and Jesus, deeming him crushed by supernatural horrors, and driven into frantic dismay? No! No! his sufferings—his death—are not *instead* of yours, they are to be yours. It is only in so far as the sufferings of Christ abound in us, that our consolation aboundeth by Christ. (2 Cor. i., 5.) It is when we bear about in our body the dying of the Lord Jesus, that the life also of Jesus is made manifest in us. (2 Cor. iv. 10.)

The constraining love of Christ may lead you to hard duties and to forsake what once was dearest; nature will not loose its hold without a struggle, and the doubt will rise whether God requires the sacrifice. Pray as Christ prayed. Dread not the agony—he bore it: and then, when thou hast made known thy earnest desire, but most earnestly of all hast said,—Father, Thy will be done, believe that he whose strength is made perfect in weakness will support thee, and the power of Christ shall rest upon thee. And when the horrors of death encompass thee; or those in whose lives

thine own seems bound up, are rent asunder from thee: and thou criest, "My God, my God, why hast Thou forsaken me?" Thou shalt not despair, if in time past thou hast loved Him as thy God. The deadly thirst shall be quenched at last: the water of life shall be given thee, that thou thirst no more. *He* giveth thee to drink who said, "I ascend unto my Father and your Father, to my God and your God." Like him thou mayest say, "Father, into Thy hands I commend my spirit."

**AMEN.**



# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE FIFTH.

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### SALVATION BY CHRIST'S LIFE.

(PREACHED ON EASTER SUNDAY.)

It is no unusual opinion, that our Saviour "was to accomplish more by His death than by His life." (Mr. Mellor, p. 34.) But let us hear what saith the apostle Paul:—

ROMANS v., 10.—FOR IF, WHEN WE WERE ENEMIES, WE WERE RECONCILED TO GOD BY THE DEATH OF HIS SON, MUCH MORE, BEING RECONCILED, WE SHALL BE SAVED BY HIS LIFE.

ROMANS viii., 34.\*\*CHRIST THAT DIED, YEA RATHER, THAT IS RISEN AGAIN.

1 CORINTHIANS xv., 17.—AND IF CHRIST BE NOT RAISED, YOUR FAITH IS VAIN; YE ARE YET IN YOUR SINS.

On this anniversary of the Resurrection I shall speak on Salvation through the risen Christ, leaving it till next Sunday to consider the Reconciliation effected by that Death which preceded it. The natural order of the subjects may thus seem reversed; and yet, until Christ had been raised, no one was reconciled *to* his death, or reconciled to God *by* it. Even his apostles, who ought to have regarded it as the fulfilment of his prophecies, lost that faith in him which it should have confirmed. Their trust that it was he which should have redeemed Israel was gone: they were fools and slow of heart to believe: the light of love was clouded with despair. The first tidings of the resurrection, which Jesus

had foretold, seemed as idle tales. But when they were assured of his life, when they knew that he had risen to die no more and had ascended into heaven, the great fact of the resurrection seemed all-important—the justification of their preaching, the corner stone of their faith.

When they chose an apostle in the place of Judas, it was as a witness with them of the *resurrection*. When they were filled with the holy spirit, it was not the atoning merits of Christ's death that Peter preached, but the resurrection:—"This Jesus hath God *raised up*, whereof we all are witnesses." On earth, Jesus had been "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you;" and now, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." When, after the healing of the lame man in the temple, Peter addressed the multitude whom the miracle gathered round him and John, they were put in prison, because the priests were grieved that they "preached through Jesus the *resurrection* from the dead." And when they were called before the rulers, Peter, who had denied Christ, when about to die, with oaths and curses, now addresses the chief council of his nation with marvellous boldness:—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom *ye* crucified, whom *God raised from the dead*, even by him, doth this man stand here before you whole." The same spirit which inspired Peter animated the rest, "and with great power gave the apostles witness of the *resurrection* of the Lord Jesus, and great grace was upon them all." Thus they preached to the Jews: and when Peter proclaimed the gospel to the Gentiles, it was on the *resurrection* of Jesus that he dwelt, as the great proof that he was ordained by God. In Paul's first recorded discourse, we find him appealing to the *resurrection*: when he preached in philosophic Athens, it was on "Jesus and the *resurrection*." When he pleaded before the rulers of the people, it was on the same theme—"Touching the *resurrection* of the dead, I am called in question by you this day."

Of all the apostles Paul is most earnest in his preaching of Christ crucified; but it is "Christ that died, *yea rather*, that

is *risen again*." This, saith he to the Romans, "is the word of faith which we preach:—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead*, thou shalt be saved." Indeed it was to the risen Christ that Paul was himself a convert: whilst he thought of him only as the crucified, he had persecuted his disciples; but when he heard his living voice, he obeyed it. He saith to the Corinthians, "if Christ be not *risen*, then is our preaching vain, and your faith is also vain." If the death of Christ were the fundamental all-important doctrine of Scripture, how could it be said that Paul's preaching was vain, if he had preached Christ only as crucified: or that their faith was vain, if they had only believed in Christ's death?

Had Jesus died merely as an infinite sacrifice—to appease the wrath of God, there was no necessity for his rising again. Sacrifices never were raised again: they were consumed on the altar, or in part by the priests and offerers, and were seen no more. The scape goat, upon whose head the sins of the people were laid, did not come back into the camp to be the object of venerating love. Moreover if Christ died as an *infinite* sacrifice, it is plain that his resurrection would (if I may so say) detract from its infinitude. Compared with eternity, what was that death which lasted but a few hours longer than the sleep which it so much resembles? Can that be said to be an infinite loss of happiness, which terminates a life of sorrow, and is quickly succeeded by one of joy? The death of one, who knew that he should be highly exalted for his obedience, was beyond measure a less sacrifice, than if he had died entirely—if he had ceased to exist—if he had utterly perished. Had Christ then died to work a change in God—to appease His wrath against the world, his resurrection would have been unnecessary: or if the Father who had broken him in pieces in His anger had raised him again when His vengeance was satiated, and His love was renewed, there was no occasion to show him to man. The supposition that it is necessary for Christ to be living in order that he should continually point out his wounds to God, and remind Him of what he has done for us, will not weigh with those who believe in the divine faithfulness.

Since many of our "Orthodox" friends now believe that it

was in *man* that the change was to be wrought, they may say that it was necessary that Jesus should be raised to assure them that his sacrifice had been accepted; but on this theory of atonement the necessity does not appear so strong as to justify the Apostle's statement—"If Christ be not raised, *your faith is vain*, ye are yet in your sins." For if Jesus had preached the atoning efficacy of his blood as distinctly and decisively as they suppose, the apostles would have known that their sins were remitted as soon as he had died, and they would not have regarded their faith as vain, though it might have been hard to win others to it. Sacrifices were not restored to life, and therefore, if Christ was a sacrifice, his restoration to life was not necessary to convince them of its acceptance. They would read in the Old Testament that a miraculous approval of sacrifices was displayed in a manner altogether the reverse. After Aaron had made his first atonement for himself and the people, there came a fire from before Jehovah, and consumed the burnt offering on the altar, (Lev. ix. 24); so when Solomon consecrated his temple, (II Chron. vii. 1); and when Elijah recalled the people to their God, (I Kings xviii, 38).

If it were a chief object of Christ's death to teach us abhorrence of sin by the agony which it caused him, we should have been more terror-stricken—more clouded with that awful gloom which some esteem the indication of sanctity—if we had *not* been assured of his resurrection. Or, if we are to rest our hopes of what is strangely called an "*equitable salvation*" on the conviction that Christ endured for us the curse of God's violated law, he might, instead of being slain by the Jews and raised by the Father, have died by the visitation of God—by some supernatural stroke which should denote that it was not the wickedness of man, but God's mysterious justice that was punishing him: and instead of knowing that it was only for a few hours that he endured agony "*for the joy that was set before him*," each successive generation of sinners might have banished their fears by the assurance that a victim was remaining under the power of death, as a vicarious substitute for the penalty of their daily sins:—for do not even those who regard themselves as the salt of the earth daily confess their sins?

We cannot believe in Christ's resurrection, unless we also

believe that he died ; but it does not seem that the merit of his sufferings depends on his having been raised. The strong expressions contained in our texts prove therefore the paramount importance of Christ's *life*. He came less to be a dead sacrifice than a living Saviour ; " God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities," (Acts iii 26, v 31).

The usage of the primitive church confirms the preaching of the apostles : they did not choose as the *Lord's day* the day of his death, but that of his *resurrection*. It is not a day to afflict the soul, but a holy festival ; and although the curse of that Jewish law, which Jesus repealed, has sometimes clouded it with superstitious gloom, and the unfruitful works of darkness from which he came to redeem us have too often blackened it ; yet, on the whole, the Lord's day is the great testimony of christians to the life-giving influences—the blessed hope—of the gospel of the risen saviour.

Before we consider some reasons why the resurrection of Christ should be the essential article of apostolic faith, let us note that St. Paul believed on him who rose again as " the man Christ Jesus." The Roman Catholics, and those who follow them, say that God incarnate died,—God the Son, the second person of the Trinity. If so, it was a God who was raised from the dead ; but the apostle's argument is this :—Some of the Corinthians said that there was no resurrection of the dead. They did not deny that of Christ—they would probably have never become Christians, had they not believed that he was raised ; but they may have thought that he was soon to return to earth, to reign there, and that only those would share his glory who should be alive at his coming. " But," saith Paul, " if there be no resurrection of the dead, then is Christ not risen." Yet if Christ were God, the denial of the resurrection of man would not be to deny *his*. The 2nd article of the English Church declares that it was *very God*, as well as very man, who truly suffered, was crucified, *dead* and *buried* ; but many " orthodox " Dissenters, and many of those who remain within the Church from whose doctrines they dissent, will tell us, that it was only the human nature with which God the Son was united, that died, and was revived. Yet if the apostle had meant that a God the Son (of whom Scripture nowhere

speaks) reassumed a human form—that an *infinite* Being had again withdrawn from infinite space and confined himself within an earthly frame—there would be no point in alleging this to prove the resurrection of *man*. “But,” repeats Paul, “if the dead rise not, then is Christ not raised.” For this argument to have any force, Christ must have been like the other dead. If he had stood by himself in the creation, his resurrection would be no proof of ours: on the contrary, as none of us is an incarnate God—the Son, we should have expected that, since our nature was essentially different, so would be our destiny.

The Apostle seems resolved that there shall be no mistake in the matter. He repeats his statement more plainly still: “Since by *man* came death, by *man* came also the resurrection of the dead; for as in *Adam* all *die*, so in *Christ* shall *all* be *made alive*.” Adam’s death would have nothing to do with ours, unless we shared Adam’s nature: Christ’s resurrection would be no pledge of ours, unless we shared Christ’s nature. The Christian is kindred to each; he has a living soul—a natural existence—like Adam, who was of the earth, earthy; he has a quickening spirit, like the heaven-born Jesus; “and as we have borne the image of the earthy, we shall also bear the image of the heavenly.” If our likeness to Christ consisted only in our human bodies and human souls, which he and we both share with Adam, it would prove nothing as to *our* resurrection:—in *Adam* all *die*. If Christ’s heavenly life arises from anything which we cannot attain, how can it be said that in *Christ* all are made alive? It is because the spirit of Jesus Christ dwells in his true disciples,—the spirit of adoption whereby we call on God as Abba, Father—that we know that we are now the sons of God; and although it doth not yet appear what we shall be, we shall be like him, for we shall see him as he is.

In contrast to this argument of the apostle, let us quote a statement from a work written against Unitarianism by Mr. Baptist W. Noel, whose proved sincerity and active goodness command the respect of those who reject his theology:—“If there be any value in the belief of Christianity, that value attaches exclusively to a belief in the Deity of Christ. \* \* \* If Christ be merely man, his life and death

might have been spared. \* \* His example, so briefly recorded, is only one among a thousand others, not less instructive and influential; his death differs little from that of other Christian martyrs: (he does not go so far as to say like Mr. Mellor (p. 88) that, humanly speaking, there is a "fearful disparity" between them—so deficient does Mr. Mellor think Christ in jubilation, calmness, and fortitude!) "his resurrection teaches us little more than that of Lazarus." It is mournful to see how those who attach exclusive value to Christ's *Deity* disparage, as if they were infidels, what the gospels tell us of the *Son of man*. The expression "merely man" is indefinite. If *mere man* signifies a being—not God Himself nor any of the angelic host, but one made like unto his brethren, mortal as regards the flesh, but spiritually a son of God, with whom, and in whom, the Father dwelleth: then Christians are mere men, and so is that perfect man to the measure of whose stature they are to attain. But if *mere man* means man according to the narrowest conception of man—as the ignorant and the worldly deem him, of the earth, earthy, I never met with a Christian who deemed either his Lord or himself a mere man. It is absurd to say that his resurrection teaches us little more than that of Lazarus, who doubtless died once more; for "Christ being raised from the dead dieth no more, death hath no more dominion over him." Choose between the extravagancies of theologians and the decisive statement of Paul—"Since by man came death, by *man* came also the resurrection of the dead."

Our faith that we shall be raised does not rest on the fact alone that Jesus is our brother, but on the kindred truth—that *his* Father is *our* Father. On one or two occasions Jesus seemed to speak as if he was about to raise up himself: if it were so, Paul's argument is vain, for *we* have no power to raise ourselves. But if we compare these words of Christ with others, we see that he merely spoke in the name of God—of what God would do. It was a commission he had received of the Father. Nothing seems clearer than the testimony of the apostles,—that God raised up Christ.

We do not affirm that none can believe in a resurrection, but those who have faith in that of Christ:—the Pharisees believed on one; Mahomedans have an unquestioning

faith in a future state : even heathens look forward to an existence of some kind beyond the grave. Nor do men refuse to accept the divine authority of those who have not been raised to life :—the mediator of the old covenant, the prophets, and saviours who followed him “fell asleep” : that false prophet, whose adherents have observed his words more closely than Christians have kept the commandments of Christ, did not obtain his extraordinary dominion by any re-appearance. But because Christ’s resurrection formed part of the plan of divine providence, his work was incomplete without it. Mahomet was establishing a temporal dominion : the paradise he foretold was of a carnal kind, and stimulated his followers to fight with those carnal weapons with which he had trained them to conquer when he was gone. Our Lord’s followers had worldly expectations, and were panic-struck when these were defeated : till he had entered the spiritual world, they could not receive his spiritual leadership. Words teach ; but events teach more impressively. His exhortations to self-sacrifice were scarcely audible to those whose hearts were set on distinction—they were interpreted by his death. His assurances of eternal life seemed unintelligible when he lay in the tomb : they were explained by the resurrection. Nothing, but the conviction that Christ was living, would have sent forth the apostles to preach the kingdom of heaven.

We are not to affirm from the apostle’s argument that we are to be raised *in like manner* with Jesus,—to say so would be to assert that his resurrection was similar to that of his disciples : and that as their bodies remain in the tomb, so did his : and that the evangelists were mistaken. No ! the modes of death—the various circumstances producing it and attending it—the length of mortal life it terminates—are as various as are the children of men. In Adam all die, but who survives to Adam’s age, or what similitude is there between decay imperceptibly doing its gentle work, and the awful suddenness of crucifixion ! So in Christ shall all be made alive : our resurrection may differ from his, as much as our death. The fact remains—that we all leave this life, and all enter another ; although in each case there may be striking peculiarities. There are some who crave for the miracle to be wrought over again in their friends, and will

scarce believe, till some sign—unworthy, as I think, of the inhabitants of heaven—assures them that the departed are able and willing to hold intercourse with them. For myself, I am content with the revelation of our risen Lord: and in the conviction that all his faithful followers are living to his Father and to him, cherish the blessed hope of perfect communion when this corruptible shall have put on incorruption.

We cannot remove the resurrection from the history of the Church, nor can we compute the positive faith it has given to millions of souls:—those who have been ignorant of doctrines have been influenced by this great event, and even those who dispute the event are not aware how much their own belief in immortality has in times past been nurtured by it. But Christ's life does not save us only from the dread of annihilation: it is essential to the vitality and practical influence of our religion; for we can have a living faith only in one who lives. In so far as we ignore the life of God, do we impair the life of faith. Those who think of God as *once* a Creator, exercise faith as they bring before them those days of divine energy; but if they think of Him as creating no longer, and leaving the world to be ruled by laws which are past creations of His own, they will have no living faith in a God who seems dead to them, though they will have faith in the laws which are living powers for them. The patriarchs, the prophets, the martyrs, the saints of the Old Dispensation believed in One, who did everything for them, was everything to them, whose eye always beheld their paths, whose ear was ever open to their cry, whose voice was continually uttered for their guidance, whose hand was stretched out to correct or to deliver them. Their Saviour was the living God: no one, therefore, could be the Saviour of God's people but one who partook of God's life: as to the mode of Christ's abiding, the Jews were wrong; but they were not wrong in believing that, to be Christ for ever, he must abide for ever.

There is a difference between the nurture of our *bodies* and of our *spirits*. *Bodies*, which have the sentence of death in themselves, are sustained by what is *dead*. The living plant is not fed by living leaves; but by the mould into which dead vegetation has crumbled, or by the dead manure.

The living animal cannot feed on that which is alive ; if what is living should be devoured by the living, it must cease to live before it can nourish ; for if within our bodies any other body should live, it would live to consume, not to renovate us. Our *spirits* are quickened by that which *lives*. The food may seem dead to the carnal eye ; but its life is spiritually discerned. If we fail to find life *in* it, we cannot derive life *from* it. Others, who feel its life, may be enlivened ; but for us, the ministration of death is death. Those thoughts and words which kindle us, may be translated from a dead language ; but the thoughts must breathe—the words must burn. To animate us with eternal life, they must be words of eternal life : it must be living bread and living water which shall nurture the undying soul. It is because the doctrine of Christ proceeded from *his* divine nature, that it cherishes *our* divine natures. I am aware that living words influence us, whether we are aware or not of the life of their authors ; their influence sometimes seems the greater, when we contrast their continued existence with the mortality of the hand that wrote or of the tongue that uttered them. Sages and lawgivers who live in their wise sayings and laws, have a species of authority, denied to those in the flesh. Love gives a sanctity to the commands of the departed whom we hold in undying memory. But if we dwell, not in their present, but on their past lives, our very faith and love may ensnare us. We may blindly follow precepts which, had they lived, they would have changed : we hold to the traditions of the fathers, and listen to what was said to those of old time, and our hearts become as hard as theirs had been ; and much darker,—because whilst they lived up to their light, we leave the sunshine of our day to go back to those realms whose sun is set. We seek the living among the dead : we bend over the sepulchre, instead of raising our eyes to heaven. That vast oriental empire, which has such excessive reverence for ancestors, seems to know no progress and therefore declines. I shall afterwards advert to the fact that the belief in Christ's continued life calls forth our spiritual energies and discernment ; and teaches us that as he advances, so must his church advance : that if we would be his followers, we must **not stand still.**

Before entering on the application of the texts to ourselves, let us consider how the life of Christ saved those of old time. First, note what power it had even whilst in the garb of mortality: multitudes were saved, by the Author of life who worked through him, from the maladies by which their lives were maimed, distorted, enfeebled, embittered, and abbreviated; some were even redeemed from the grave. How many were saved by his teaching: he spoke with a living voice, with the authority which the living Father had imparted, and not as the scribes who quoted the traditions of the departed. How many were saved by his love: they had been cast out by the self-righteous, but the Righteousness of God cast out none who came to him. The dead were alive again, the lost were found: sinners who had listened only to threats and curses of men, heard the joy of angels as they repented. What virtue went out of him, and was constantly renewed like a fountain within him. Those who lived with him and believed in him, heard and felt that they could never die. The blessings which we have derived through the personal influence of his disciples, teach us what the master himself must have conferred. No wonder that the children of the bridechamber rejoiced, when such a bridegroom was with them. He gave himself to those who would receive him. He was an embodiment of conscience, revealing their sins—of heaven, revealing the Father. Those words of his which come to us through other tongues, those deeds of his which are only faintly sketched in the written page, are fraught with salvation; what must it have been to have heard him speak the words of spirit and life, to have seen that holy being full of grace and truth. And then he died, through violence and wickedness, and his disciples felt, when his life was taken, as if his saving power was ended, —salvation perished, if the Saviour perished. I do not say that, if he had *seemed* dead and gone from them, the divine influence which he had exerted would have been lost. When their despair and bewilderment had subsided through time, they would have been wiser and better, though far sadder men, than if they had not known him; but they would not have called him Saviour. When he was raised from the dead, however, words which *seemed* dead were raised too. His sayings, which they

had misunderstood and forgotten, were interpreted by memory. The inscriptions which he had shown them, which they mistook in the twilight, were read by the light of day. His promise, that those who believe in him should never die, was confirmed; for what nature regarded as his dying words, proved to have been his living words: and the portals of his tomb were none other than the gates of heaven. There is less difference between the feelings of the Indian, horror-struck at the eclipse of the sun, as he thinks that his God is being devoured by a wrathful foe, and those of the philosopher who gazes with rapture on the fulfilment of a divine law, and knows that the darkness will pass, and so admires that very noon-day darkness, and stores among his precious remembrances the phenomena of that wondrous spectacle, than there is between the panic of those who looked on the cross as the destruction of a Saviour by the powers of darkness, and the faith of these same men, when their minds were enlightened, and they beheld in retrospect the wonderful fulfilment of the purposes of divine love:—less difference! for the sun after its eclipse is as it was before; but to those who beheld the Light of the world before his eclipse as an earthly body, he was revealed after it as a heavenly body. In the conflicts between the impulses of expiring nature and the behests of the Father, once that Father was hidden from them: and they suffered and were depressed by the overthrow of that which was natural: afterwards they looked with reverence and joyful faith on the spiritual conquest. If we are saved by Christ's death, it is not the mortality that saves us; but the immortal life which that death was the means of displaying: he was crucified through weakness, he liveth by the power of God. Whilst others may kneel before the supposed fragments of the cross, and would be ready to prostrate themselves before the nails and the spear that came in contact with so sacred a being, we see his divine nature in his superiority to evil, in his forgiveness of injuries, in his words of love and hope, in his rendering into the Father's hands his heaven-born spirit.

Those who have been ennobled shed a nobility over their obscure days: so when Jesus ascended up to heaven he lifted up thither his earthly life. Those who had seen in him so

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beauty to desire, now observe his celestial grace. Those who had loved him before, now see that he was altogether lovely. No man hath ascended unto heaven save he that came down from heaven, the Son of man who is in heaven: when convinced that he was gone to the Father, they knew that he had come from the Father: and revered, as the *Father's* works and words, what, as a brother's, they might have neglected. They remember that what their eyes had seen and their hands had handled was the Word of Life: that the life which had been sometimes concealed in the shadow of mortality, was the Light of men. They who had been with him where he was, are drawn to be with him where he is. He is not raised away from them: they are spiritually raised with Christ: he is with them always. He is gone to prepare a place for them in the Father's house of many mansions. He has received for them heavenly gifts. They could do much, when they were outwardly with him: they can do more, when he is inwardly with them. Of his fulness have they received and grace for grace: greater works, even than his own on earth, could they do, because he was gone to the Father. It was expedient for them that he went away; for, once, they knew not what spirit they were of; and his going was the condition of the coming of the spirit of truth which should guide them into all truth, the spirit of power,—his own and his Father's spirit. They were saved by him much more than when his bodily presence seemed to suggest worldly desires. Their hearts were in heaven with their treasure, and as they had their conversation in heaven, they escaped the corruption of the world.

I have been speaking of apostles who had been partially saved by fellowship with Christ as he lived on earth, but were saved much more by the Prince of life whom God had raised from the dead. But our texts are from the writings of one whose intercourse was with the Heavenly Saviour, and who declared that though he had known Christ after the flesh, yet now after the flesh knew he him no more. He dwells earnestly on the blessings resulting from death, as destroying that which hindered spiritual life. He desired that those for whom Christ died should count themselves dead, that they might be raised with him to walk in newness of life. Those whom carnal ordinances had divided, were

now to be reconciled; those who were in bondage to fleshly lusts were to be freed; the old things passed away, but it was that all things might become new. In a variety of figures Paul shows the saving power of the *life* of Jesus. Death—the destruction of the earthly tabernacle, and all the affliction which preceded it, was not in itself joyous but grievous. He did not desire to be unclothed; but when he saw that as the outward man was perishing, the inward man was renewed day by day, that he was not to be unclothed but clothed upon, that mortality should be swallowed up of life, he is resigned, and more than resigned, to the loss of all things on which he once relied for safety and happiness. He takes pleasure in distresses, in infirmities, in persecutions, for Christ's sake; for when he is weak, then he is strong; the more he feels that he is weak with Christ, the more the assurance comes that he should live with him. As Jesus prophesies together his death and his resurrection, so the disciple of the Prince of life saw, in all the tokens of death which he bore about him, the pledges of that glorious resurrection, for which he was ready, as regards the hopes of this life, to be of all men most miserable. When his spirits drooped, when he smarted from the thorn in the flesh, when Satan buffeted him, he remembered the abundance of revelations which had exalted him, how he had already been caught up into heaven and heard unspeakable words, and had a foretaste of that communion with the immortal Christ, which hereafter he should enjoy perpetually. It was not the mere sense of pardon which saved Paul—that the past is blotted out may redeem a man from despair; yet those who live in the midst of struggle and suffering are not sustained only by merciful acts of oblivion. The poor debtor will ask God not only to forgive, but to give. It is not enough for the captive to be ransomed, if he is left to hopeless dangers. The shipwrecked sailor is delivered from the waves, as he lands on the rock; but what if the island is as much a wilderness as the sea. It was the gift of eternal life in the Son of God that saved Paul, and inspired him to save us with the offer of the same blessing. “We are saved by hope”—the hope that maketh not ashamed—the promise of an inheritance incorruptible, undefiled, and that fadeth not away.

We have been speaking of the primitive church : it was saved by the resurrection of Christ ; but the very life of the church, now, depends on the life of Christ. It is only because it has a living head, that it can live. The body may be surrounded by unwholesome vapours, and even by poisonous miasma ; but if the head rises above them all, and inspires a renovating atmosphere, the body is safe : and it shall ascend in time into the celestial radiance, and the fragrant breath of heaven. But if any church partially severs itself from the *life* of Christ, and eagerly seeks for safety in his *death*, and the death of his saints—if it reveres relics, and consecrates costly fabrics in honour of bones, and ornaments them with the signs of torture—if the pilgrimage to a sepulchre is thought to bring peace and pardon—that church, however great and powerful it has been, is digging its own grave, instead of evangelising the world. In vain will its priests repeat daily, as they think, the sacrifice of Christ, eat his flesh and drink his blood, and show forth his death. They are enchained to the past : they think too much of what is earthly : they kneel before the image of a human mother : they kiss the feet of him whom they deem his vicar upon earth : but they do not ascend to the Heavenly Father, nor feel the spirit of the Heavenly Christ, who is the life of his church. I say the same of any churches, or any Christians, who continually speak of the salvation from past evil, which they suppose is secured by Christ's death ; and slight that salvation which comes much more from his resurrection : who are more eager to escape from hell, than to be citizens of Heaven : who look on the burden cast on the dying Christ, and rejoice to believe that their own sins form part of it ; but do not sufficiently prize that divine life which was manifest in his conflict—not with the Father, but with sin—and examine whether they have a part in it ; for those who have not entered into Christ's life cannot be partakers of his death. They look from outside upon his sufferings, if they have no fellowship with them.

Methinks it is because the churches have not risen with Christ, that their affections have been set on things beneath. Like the Jews, they have built the tombs of those whom their fathers slew : and myriads have been *slain* to keep

possession of the *sepulchre* of Christ. The preaching of God's wounds, and God's blood, was to incite men to destroy those whom Christ died to save. A crusade—a war of the cross—speaks of the sword which has pierced the very heart of the Church. The cross, which was to bring reconciliation and destroy enmity, is emblazoned on the banners under which hostile armies still go forth to bloody strife, in the spirit of ambitious rivalry and hatred. Disputes as to the body and blood of Christ have led to the fiercest persecutions—bodily tortures and bloody massacres. Acts of faith (*autos de fé*) have seemed to consist in burning at the stake those who desired to remember Christ's death, and show it forth by their own; but who could not profess, in remembrance of him who came to bear witness to the truth, what they deemed a monstrous delusion. Many that boast of these Protestant martyrs share the spirit of their persecutors (though they know not what spirit they are of) whilst they doom to the eternal fires those whom the law does not permit them to consume in the body: or at least would exclude from heaven, if they held the keys (which, thanks be to a merciful Father, they do not); all who do not seem to them "orthodox" in their views of Christ's death, however they may be striving to imitate his *life*.

Brethren, can it be said of any of us, that we are in true fellowship with the heavenly Christ? There are some scriptural Unitarians who love and revere the Christ of the Gospels—the Christ of the New Testament—the Jesus who, eighteen centuries ago, lived in Palestine, was crucified, dead and buried, was raised from the dead, ascended into heaven, sent forth his spirit upon the apostles, and through them published the glad tidings which he proclaimed during his ministry—the new covenant of mercy which was sealed with his blood, the promise of a life to come confirmed by his resurrection. The Bible is no dead letter to them; they wish to keep the commandments of Christ, to be his disciples, and finally to be received into his joy. Finally,—but is there nothing *now*? Rightly do they interpret one portion of Christ's life by another; they read his earthly life, as that of one who was about to give his life for us; they read of his death, as of one who was to be raised again. They see the marks of the wounds on the risen Christ; they see the eyes

dences, of his divine life in the Christ who hung upon the cross. In all that transpired in this earthly scene are the tokens of death and life, and of the victory of life over death; and if only they can look back on Christ's life so as to copy it, and on his death so as to taste the bitter cup as he did, they shall indeed do well. But need this be all? Where is Christ now—what is he now? He is in heaven; and what he is is not unknown to us. We are "saved by his life;" and if we know this salvation, we may know his life. If that Word of God who was manifested among men—if the Jesus who was once among his brethren, could reveal the eternal Father, so that, by hearing him and seeing him, men could hear the Father's words, and could see the Father, much more may it be said that he could reveal *his own* eternal life. If by looking to Jesus we could see the heavenly Father, much more by looking to him can we see the Heavenly Son. It is much easier for us to behold the Son of man standing at the right hand of God, than to see Him whom no man hath seen, nor can see; and methinks it is important for us, not only to *hope* to see Christ, and to look on his *past* life, but to strive to see him as he is. I feel it necessary, if Christ is to reveal the Father to us as perfectly as he did to his personal followers, that our conception of Christ should rise, as our conception of God has risen. Science has made revelations of the infinitude of God's dominion and of His wonderful works, unknown to those of old time. It may then be asked—Can those views of a Father's providence, which harmonized with very limited views of creation, be reconciled with the discoveries of philosophy?—the knowledge possessed by Christ was not less than that of his disciples then, but may it not be less than that of his disciples now? We believe that in heaven, where the Father showeth him all things that He Himself doth, his knowledge infinitely transcends that of all who are confined by mortal limitations; that in the pursuit of physical science we are invited onwards by the conviction that our Saviour is with the omniscient Creator; that we advance in the sure hope that we shall lose ourselves in no dreary regions of unhalloved truth; because the love which the Son revealed once, he still more revealeth now. The life of love transcends the universe—faith and love encircle knowledge; when we think

of the beloved Son "in the bosom of the Father," we are assured that the more that we learn of the Creator the more we shall discern the loving kindness which is over all His works.

I feel the blessings of Christ's life in our inquiries as to duty. We have already noted, that commandments which link us too much with the past have a tendency to retard progress: the better they are adapted to the peculiar wants of a time and place, the more local and transitory seems their nature. The law which was so wisely ordained for the Israelites just redeemed from slavery, had become in Paul's time a ministration of death: the precepts which our Saviour gave to those who were to leave their homes, and preach the gospel, when their country was about to be a scene of ruin, are often inapplicable to us. If we had no more light to derive from him, we should have either to conform to those precepts or to disown his authority. But Paul says that God made him an able minister of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. It is because Jesus is living, that the Testament is the *New Testament* still, and his commandment of love is a *new* commandment, though so many centuries have elapsed. It is not only new, compared with the Pentateuch, but *actually new* to those who have that spirit of Christ without which we are none of his. We do not ask only What did Christ say to those of old time, but What do we believe he is saying to us: and whilst traditions crumble away, his word is spoken afresh to every heart. The great commandment wherein all the law is fulfilled cannot pass away: and if we keep it in love to him, he has promised to come and abide with us. Christ is his own interpreter: the spirit of truth guides us into all truth: the spirit of love expands before us the claims of benevolence: the feeling that Jesus is now the great Teacher, instructed in the counsels of God, inspires us to seek the wisdom that cometh from above: and, if only we would be his true disciples *now*, we should be saved from so many angry controversies as to what he meant by his words to his disciples of old. If, like his apostles, "our fellowship is with the Father and with His Son Jesus Christ," instead of wrangling over allusions, and figures, and bygone controversies, con-

tained in epistles, parts of which were hard to be understood by those to whom they were addressed, and which lapse of time has rendered more obscure, we shall be released by "newness of spirit" from the "oldness of the letter"—we shall discern the all important spiritual truths they taught, they will lead us to knowledge still unattained, and to the discovery of duties as yet unexplored.

Since Christ lived so heavenly a life on earth, we are enabled to form some conception of his present life in heaven. Whatever may have been changed in him, we are assured that his heaven-born nature remains. Jesus Christ is "the same yesterday, and to-day, and for ever,"—the same, even as it is the same plant which now first rises from the earth-encircled seed, then shows the blade, and then the ear. He learnt obedience once, he practises it now. He saved a few once, he is saving multitudes now. His influence is not confined to those who have put off mortality: we are assured that he is with his disciples always. In our conflicts we come off conquerors, when we love him and feel that he loves us. When we pray in his name, we remember him who taught us to pray, and the blessings he found in prayer; but we also feel towards him as still the beloved of the Father. He ever liveth to make intercession for us—not that we suppose him pleading some past transaction of his own—not that his true disciples need his prayers that their petitions may be heard—"I say not unto you, that I will pray the Father for you; for the Father Himself loveth you," (John xvi. 26—27); but he leads us to the Father, and through him we have the assurance of God's mercy. When all around us are insisting on outward forms and rites, and even on the necessity of human mediators, we are confirmed in our Christian liberty, when we think that one is our master who is in heaven; and that he who taught us to worship in spirit and in truth, is now with the Father of spirits, who seeketh such to worship Him. When we sink under the infirmities of our nature, and might be hopeless of ever attaining that holiness we desire, we rise out of our despondency, when we see him who bore that nature, glorified and blessed; and know that he invites us to be with him, where he is.

When the sorrows of mortality teach us that here we may

have no continuing happiness, we are reconciled to God by the death of His son, and do not doubt His love to us, since him whom He loved so dearly He chastened so sorely; and he who was chastened, in perfect trust took the cup and commended his spirit to the Father. But we are saved from a thousand doubts, our resignation is turned to a hope that is the anchor of our souls, when we believe in him that has risen again: the man of sorrows now in heaven brings heaven to us in our sorrows.

There are times when that unseen future presents itself to our awakened souls in some of its awful and transcendent importance. All around us is transient; whither are we passing? Millions on earth are looking to a saviour; but, in a little while, they are going where thousands of millions *have* gone, where ten thousand times ten thousand more *will* go. In that unseen world is one whom we have loved: one whom our friends have loved: one who has been loved by the countless hosts who have passed on. In the infinitude of the spiritual realm, what a mercy it is that we can think of one whom God has appointed to give us a home there, who has gone to prepare a place for us, who has already received many who taught us to love him. He is the central figure in his Father's bright abode. Through him we shall see one another; through him we shall meet those whom we have loved, because they were his. The life of Jesus gives life to our thoughts of all who are with Jesus.

The apostle tells us that Christ was *exalted* to be a prince and a Saviour. I believe that in his exaltation he is still the *Saviour*—that he ministers aid and guidance to those who have entered on that unseen world, that he raises them to nearer union with the Father, that to those who come to him he still shows mercy. He who prayed the Father—"Forgive them for they know not what they do," will exercise that forgiveness to those who have sinned in ignorance. He who spoke of the joy of heaven over the sinner that repenteth, may have that joy over those whom he is leading to God. He who bid his disciple to turn men from the darkness to light and the power of Satan to God, may, in that spiritual world, be doing that to which he summons his followers here—he may be reducing the dominion of sin, and redeeming its slaves.

Yes! when we are striving to the uttermost to overcome evil in ourselves and others, and we know that death will find the work undone, what a consolation is it to us to think of that living Christ who through the ages he has been in heaven has been accomplishing, as he will accomplish, that divine work which we of little faith have found beyond us. But this consolation cannot be ours unless we are really his. He said "Verily, verily \* \* he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go to the Father." No one can have a practical belief that he has gone to the Father, unless he does the works which Christ does: and methinks the conviction that Christ is doing greater works than ever, is to inspire those who have his spirit, to make constant progress,—to do more through the Prince of Life than apostles accomplished when he was upon earth. New temptations, new forms of sin, are constantly assailing us: new efforts, new developements of benevolence, new manifestations of divine wisdom, are required to overcome them: and the faith that the Captain of our salvation is in heaven animates us to press on to fresh victories, till God's kingdom shall have come, and His will shall be done on earth as it is in heaven. It was because Jesus lived divinely, in the days of the flesh, that we believe in his divine spiritual life. There are times when we mournfully doubt whether we have yet attained the salvation by his life. We must not trust to mere impulses and aspirations. If we live in the spirit, we must also walk in the spirit.

Mistaken souls that dream of heaven  
And claim celestial birth,  
That tell of joys and sins forgiven,  
While yet enslaved to earth.

Those who *dream* of heaven while on earth, may be doomed to dream of earth, when else they would be in heaven. It is not by visions that we now see Jesus, nor by transports that we have access to his abode. Heaven is open to those who have their conversation there, and the pure in heart who see God also behold Christ.

E'en in this world to man 'tis given,  
To tread some paths by angels trod:  
'Tis heavenly work to live for heaven  
And paradise to walk with God.

We are to see Jesus in the least of his brethren, in the hungry, the sick, the stranger, the oppressed, the enslaved, the perishing,—to know those who, for his sake, “are made as the filth of the world and the offscouring of all things,”—to discern what he loved in publicans and sinners. When we have that faith which enables us to penetrate through the veil which hides the likeness to God in the children of men, it will raise us above the clouds which conceal the ascended Saviour. By loving those whom we see, for his sake, we shall be enabled to feel joy unspeakable in him, whom not having seen we love. And then, when we are in heaviness through manifold temptations, and lift not up so much as our eyes to heaven, we may be saved by his life,—he may reveal himself to us,—his spirit shall reconcile our spirits to duty and to God. May the joy of the Lord be our strength: his hope the anchor of our souls: his appearance the longing of our love. May we live here after the power of an endless life, and feel it as present with us as it was with apostles and martyrs. All things will then be ours: the holy spirit is ours: life is ours: we are Christ's, and Christ is God's.

AMEN.

I avail myself of a spare page to reprint two hymns by my father. The first accords with the subject of this lecture : the other was composed in reference to his lectures on the Atonement.\*

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THE BONDS OF AFFECTION AND FRIENDSHIP, SEVERED  
BY DEATH, TO BE RENEWED IN HEAVEN.

The hour must come!—the closest ties  
Which bind to earth will sever'd be :  
To thee, O God, we lift our eyes,  
And seek our rest in heaven and thee.

The tears of nature, gracious Lord !  
Thou wilt with pitying eye behold ;  
And faith in thine eternal word,  
Its heavenly prospects will unfold.

The hour will come, when endless day  
Shall chase the darkness of the grave :  
Jesus, who trod the gloomy way,  
Hath power from death itself to save.

The hour will come—the closest ties  
Which bound on earth shall be renew'd ;  
When all shall live, that sanctifies ;  
And all that sullies be subdued.

Then shall we see the lov'd we leave ;  
Rejoin the friends who've gone before ;  
United bliss from thee receive ;  
And dwell with Jesus evermore.

\* Lecture on the Scripture Doctrine of the Atonement, or of Reconciliation through our Lord and Saviour Jesus Christ. By the late Lant Carpenter, LL.D. London: E. Whitfield. 12mo., pp. 236.

Oh may this cheering prospect guide  
 In friendship's duties, friendship's joys ;  
 In faith and love our souls abide,  
 And follow duty's sacred voice !

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CHRIST JESUS SET FORTH AS A MIRROR-SEAT.

Rom. iii. 25.

Behold the gospel Mercy-seat !  
 Let penitence in faith draw near :  
 Lo ! truth and grace with justice meet,  
 The humbled contrite soul to cheer.

When it bewails the stains of sin,  
 And shuns the unrighteous thought or deed,  
 Thou givest mercy, Lord ! within,  
 And grace to help in time of need.

No longer let the gloom and fears  
 Of nature's twilight sink the heart ;  
 The Saviour's words dispel our tears,  
 And peace and hope and light impart.

He leads us to a Father's throne ;  
 And the sure hope through him is given,  
 That when the work of faith is done,  
 We have a sinless home in heaven.

# LECTURES ON THE ATONEMENT,

DELIVERED IN NORTHGATE-END CHAPEL, HALIFAX,

BY RUSSELL LANT CARPENTER, B.A.

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## LECTURE SIXTH.

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### THE SCRIPTURAL DOCTRINE OF ATONEMENT, OR RECONCILIATION.

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ROMANS v. 11. \* \* WE ALSO JOY IN GOD THROUGH OUR LORD JESUS CHRIST, BY WHOM WE HAVE NOW RECEIVED THE ATONEMENT.

This is the only place in the received version of the New Testament in which the word *Atonement* occurs, and the marginal reading is "or *reconciliation*," which is the rendering in other passages. The Greek word (*katallagee*) never stands in the Septuagint version of the Old Testament for the Hebrew word rendered *atonement*; it originally meant an *exchange*, hence a change of feeling from variance to concord—*reconciliation*. The word *atonement* is so much associated with theological strife, and with doctrines that imply division in the Godhead, that Unitarians usually prefer the less ambiguous word—*reconciliation*; but a reference to Johnson's dictionary will show that the word to *atone* is "to be at one,"\* the first meaning is to "agree, to accord;" and

\* The word rendered *reconciled* in 2 Maccabees v. 20, viii. 29, is rendered *be at one* in 2 Maccabees i. 5, vii. 33.

of *atonement*—" *agreement, concord.*" The meaning "expiation; expiatory equivalent; with *for*" is a secondary one.

*Atonement* may denote more than the Greek *katallagee*, and may not therefore be the strictest rendering; yet when rightly understood it is a word to which Unitarians of all others should be attached: no other is so expressive of the work of Christ. He came not *merely* to call us to *repent*, nor only to *reconcile* us to God,—many are reconciled to one another, between whom there is no oneness; *oneness* is Christian perfection. God is one; Christ and the Father are one; Christ prays for believers, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." John xvii. 21—23.) This divine *unity*—this Christian *at-one-ment* is the highest conceivable aspiration of our souls. The expression used by the apostle denotes a preliminary state—*reconciliation*.

Let us now read the passages in which the words occur:—Romans, v. 10, 11. "For if, when we were enemies, we were *reconciled* to God by the death of His son, much more, being *reconciled*, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*" (or reconciliation). "The atonement is ordinarily considered as made to God, received by God, and offered on the part of man;" Paul, however, distinctly says that it is *we* who were reconciled,—have received the atonement. God was never our enemy; no change was needed in *His* mind. "God commendeth His love to us, in that, while we were yet sinners, Christ died for us." (v. 8.) He did not wait for us to repent before He made this precious gift; out of His free grace and mercy He gave Jesus for us, that we might no longer feel estranged, but be reconciled unto Him. This evidence of love in Christ's death reconciles us; but his death was not the chief means of salvation:—"much more, being reconciled, we shall be *saved by his life.*"

2 Cor. v. 17—20. "Therefore, if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath *reconciled* us to Himself by Jesus Christ, and hath given to us the ministry of *reconciliation* ; to wit, that God was in Christ, *reconciling* the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of *reconciliation*. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye *reconciled* to God." The 2nd article of the Church of England says that Christ died "to *reconcile his Father* to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men : " and this was\* the "orthodox" notion—that it was the *Father* who had to be reconciled—that it was God who required this atonement before He could pardon. But in what form of words could the Apostle make his meaning more emphatic, that it was *man who had to be reconciled* to God ? "All things are of God, who hath reconciled us to Himself by Jesus Christ : " he repeats it—"God was in Christ, reconciling the world unto Himself : " far from needing a sacrifice to render Him placable, He did not impute their trespasses unto them—He offered them this best gift as freely as though they were innocent. So far from praying *God*, in Christ's stead, to be reconciled to those not yet converted : he prays *them*, in Christ's stead, to be reconciled to God. He represents God as anxious for them to return to Him :—"as though *God did beseech you* by us." In the verses I have read, there is no special reference to Christ's *death* : indeed, the expression "God was in Christ, reconciling the world unto Himself," seems to denote a continued act. Jesus declares that it was the Father who dwelt in him, who did his divine works : the Father never left him alone : all the holy words he spoke were from the Father. Whilst then God was *in* Christ, He was reconciling the world unto Himself : He was changing men's hearts. Those who were in Christ, and (if I may so speak) met God there,

\* I have said *was*, not *is* : orthodoxy varies : the heterodoxy of one age may be the orthodoxy of the next. Many in the Church as well as out of it will now agree with Mr. Gilbert (M. p. 73) that atonement is not "in any sense the cause, but the fruit of His (God's) mercy."

were new creatures : all things become new, and all things were of God. The context, however, shows us that this spiritual resurrection followed on Christ's death ; but if we take the reconciliation to have been chiefly effected on Calvary, this passage is contrary to the orthodox notion—that God was inflicting a penalty on Christ, who, whilst he endured it, felt forsaken of God—even accursed of Him—judicially ! For what says the Apostle ? Is it—God was *forsaking* Christ—reconciling Himself to the world through his vicarious punishment ? No, indeed ! But, “ God was *in* Christ”—it is not a God-the-Son who is spoken of ; but the Father : the Father, who dwelt in Christ, was in Christ—“ reconciling the world unto Himself.” It was through the display of the Father's love, even on the cross, that the world was to be won back and reconciled.

The other passages are Ephesians ii. 16, and Colossians i. 20, 21. The Gentiles had been aliens and strangers from the covenants of promise, they were hopeless and godless : between them and the Jews stood a wall of partition, the law of commandments—a source of enmity ! This law was abolished by Christ's death : of these two, Christ made in himself “ one new man, so making peace : and that he might *reconcile* both unto God in one body by the cross, having slain the enmity thereby.” Here was a double reconciliation : those who had been alienated and enemies by wicked works were reconciled to God, by becoming holy and unblameable : they were also reconciled to one another : the hostile parties found peace : it was the same “ new man ” that they put on, it was the same spirit by which they had access to the Father. While there are feuds between brethren, neither can be reconciled to the Father :—“ If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,” saith Jesus, “ leave there thy gift before the altar, and go thy way ; first be *reconciled* (*diallageasthi*) to thy brother, and then come and offer thy gift.” Matt. v. 23, 24.

There is one passage more, which appears to me a remarkable one—Romans xi. 15. Paul is desirous to save his unbelieving countrymen—“ For if the casting away of them be the *reconciling of the world*, what shall the recovering of them be, but life from the dead ? ” We are here told that the casting away of the people of Israel was the *reconciling* or

atonement of the world (*katallages*). Paul saw that there was such a repugnance to the Jewish peculiarities on the part of the Gentiles, that if the chosen people had received Christ as their Messiah, and retained their law, the Gentiles would have generally kept aloof. But the Jews had rejected Christ: they had made him a curse according to their law: his cross was a stumbling block to them. By this act of theirs their law became null and void, and the fulness of the Gentiles was invited to come in. The death of Christ, and the casting away of the Israelites, were each to have this result—the *reconciling*\* of the world.

Our limits will not allow me to do more than allude to the atonements ordained in the Old Testament. Our salvation is not affected by them: "for if righteousness come by the law, then Christ is dead in vain," (Gal. ii.) Unless a Jew believed in Moses, he was not likely to believe in Christ, (John v., 45—47; Luke xvi., 29—31, &c.) but the Gentiles were not required to be disciples of Moses. The Old Scriptures could make men wise unto salvation through faith which is in Christ Jesus; but faith in Moses is not essential to the saving influences of the ministration of the Spirit. No doubt we should have a more correct understanding of the arguments and allusions of those who were helping to make all things new, if we had a true conception of the old things that were passing away; but the eternal truths—the essentials of Christianity may be learned without this knowledge. The light of the world is not discerned by looking on the shadows of Jewish twilight: those who dwelt in those shadows rarely received the light. Whilst, however, we would not attempt to explain revelation by those things which have been long shrouded in mystery, we may gain some knowledge of the divine purpose of the law, if we bear in mind the *love* which was the fulfilling of it; and then we shall not attribute Jewish rites to heathenish motives.

The Old Covenant was designed to separate Israelites from idolators, and to unite them to God. Sacrifices were the earliest modes of worship: Moses found them universally prevalent, and laid down exact rules for those which his

\* The Greek word is used in only one other passage, 1 Cor. vii. 11:—Let the wife "be reconciled to her husband."

people were to offer. There were sacrifices in the daily service of the tabernacle, and at the festivals; there were burnt offerings, peace offerings—thank offerings or votive offerings, &c., and there were sin offerings. Breaches of the law as between man and man were punished by law: death was the penalty for the most daring transgressions against God; but for defilements and offences against the ritual, and a few exceptional cases, sacrifices were ordained. Once a year, a general atonement was made for all the sins\* of the children of Israel. We are not told that criminals had the penalties for *moral* offences remitted; but all the people were invited to feel that God had not cast them off, and that they were not disqualified from approaching Him. The Hebrew words translated Atonement, mercy-seat, &c., are derived from one denoting to *cover*, hence to put out of sight that which offended.

Great stress is laid by some on the *blood* of Christ; because it is said, (Heb. ix. 22: compare Lev. xvii. 11.) "Without shedding of blood is no remission." The preceding clause is, however, more accurate: "Almost all things are by the law purged with blood." Moses did not regard blood as essential to atonement.† When the offender was not rich enough to bring an animal, he was ordered (Lev. v. 11—13) to bring some *fine flour* as a sin-offering: of this the priest burnt a handful on the altar, and made an atonement for his sin. When the people had been successful in battle, they brought part of the spoil—rings, earrings,

\* "The sins atoned for on this day could be no other than those for which sin offerings were provided:" these may in many cases have been omitted: the consequences of such omission were averted on this day. (See Wellbeloved on Lev. xvi. 9.)

† The blood was also shed of animals not offered in expiation, but in thanksgiving, &c. I cannot accord with Mr. Mellor (p. 26—32) that there was any unnatural cruelty in the Jewish sacrifices in themselves considered. The *un-natural* is no proof of the *super-natural*. He seems to me to have created a difficulty, of which his Atheistical critic was very ready to avail himself. Those who believed that God was pleased with such offerings would not feel it *cruel*, when in the thankfulness of their hearts they brought an animal to be sacrificed: part of which was burnt on the altar, part given to the priest, and part furnished a feast for their friends; nor was there anything in the sin-offering of the Jews to imply that suffering was inflicted on the victim, which the offender was thus to be spared; still less that the amount of its suffering was to be proportioned to the greatness of his offence.

&c., to make an atonement for their souls before the LORD, (Num. xxxi. 50—54). The first-born were dedicated to God; but the Levites were offered in their stead, (Num. viii.): they made “an atonement for the children of Israel” by performing their sacred offices; but they did not shed their blood, or suffer any other evil. In cases where the atonement was to redeem men from death, it was not essential that there should be the death of either man or beast: when the people were numbered (Ex. xxx. 12—15,) they were to give a ransom for their souls, lest a plague should come upon them; but no blood was to be shed—they were to *offer a half shekel* each, to make atonement for their souls. When they were to be consumed for their rebellious murmurs at the punishment inflicted on Korah and his company, and nearly fifteen thousand died, the rest were spared from threatened destruction, when Aaron stood between the dead and the living, and made an atonement for the people, (Num. xvi. 41—49); yet he shed no blood—he “*put on incense*.” On the great day of atonement two goats were selected: one was killed as a sin offering for the people, to make an atonement for the holy place, the tabernacle and the altar, because of the uncleanness of the children of Israel and their transgressions; “but the goat on which the lot fell to be the scape goat shall be presented *alive* before the LORD, to make an atonement with him.” Aaron put all the sins of the people on the head of this scape goat, which was to escape unharmed into the wilderness. (Lev. xvi.) These various atonements bore no proportion to the evils they were to avert, and were as far as possible from what is called an “*equitable satisfaction*”: and there is no hint given that they were to derive their efficacy from some atonement afterwards to be made.

We are not informed how long, or how generally, the laws contained in the Pentateuch were in operation. The feelings with which sacrifices were made, the expectations formed from them, must have varied. Experience must have given force to the express teachings of the prophets, that sins were not forgiven unless forsaken: that the oblations were vain of those whose doings were evil: that obedience was better than sacrifice. As conscience became enlightened, it discerned that the sacrifice of God is a holy spirit, and that He desires mercy

rather than sacrifice. "Wherewith," says Micah (vi. 6—8), "shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Christ came not to destroy the law and the prophets, but to fulfil: he shows what was the true fulfilment, when he repeats the two commandments on which "hang all the law and the prophets:" and the scribe "answered discreetly," when he said unto him, "Well, Master, thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." (Matt. xxii. 34—40; Mark xii. 28—34.) Christ never uses the word *sacrifice*, in relation to his own death: but he mentions *sacrifice* to declare God's preference for *mercy*. (Matt. ix. 13, xii. 7.)

At the time of his coming, the thoughtful Israelities must have felt that rites and ceremonies, however faithfully performed, could not give them peace of soul; whilst from their subjection to heathens, and other causes, they could never be assured that their nation was ritually pure. They hoped that, when Messiah came, they would be reconciled; but Jesus died on the cross. What place was there for pardon, when he who came to offer it was murdered? Where could there be sanctity, when the holy city was defiled by his blood? Nay, could he, who died an accursed death, be indeed the Son of the Blessed? Paul was once certain that he could not: he was exceeding zealous for the law; but when he was converted, the intensity of his faith is shown in this—that he perceived that the stone of stumbling was the real corner-stone: the more the cross repelled and shocked others, as it had once done him, the more he insisted on the glorious truths connected with it. He tells the Corinthians (1, ii. 2) that he determined not to know anything among them, but Jesus Christ and him cru-

cified:—not, that he gave exclusive prominence to Christ's death, for he rarely speaks of preaching it independently of the resurrection (much more were they saved by Christ's *life*); but he saw in Christ crucified the power of God, and the wisdom of God. The reasons which made Paul refer to the "cross," would not lead us to speak of it so often, now that its offence has ceased: it is no longer a cross, when, instead of being the token of ignominy, horror and curse, it is the emblem of triumph—the ornament of grace. The resemblance of that, which was intended as a horrible way of taking men out of the world, rests on the diadems of the world's monarchs. Millions prostrate themselves before its image: the most costly and gorgeous churches are erected in its form and honour. Paul's preaching of the cross would sound, then, as much "foolishness," as though any one should, now, proclaim, that the world should be reconciled by the pillory or the gallows! The shock to his worldly nature intensified his perception of the great truth which overcame the world. His spirit found a living way through the crucifixion, at which flesh and blood revolted. *Spirituality* is one great lesson of the cross. There was more than the body of Jesus that was nailed to it: Paul saw the old law nailed there too: those who crucified Christ were really putting their law to death: that law was desecrated which made him a curse. When Paul set Jesus Christ forth, evidently, as the crucified, before the Galatians, it was to teach them that if they had faith in Christ they were not under the law. (In my third lecture I have alluded to this result of the crucifixion.) They had been in bondage under the schoolmaster, and differed nothing from servants: through Christ they received the adoption of sons, and this filial spirit gave them a reconciliation, a oneness with God, which no sacrifices could have ever procured.

Whilst Paul preaches this spiritual dispensation so emphatically, he naturally compares it with that which was passing away. The past furnishes us with ideas and words: when we use them to describe the future, we cannot confine their meaning within the old bounds. When we speak of heaven—its glorious city, its sacred feasts, its jewels, its robes, its trees, its rivers,—we do not imply that there is an exact correspondence between things which minister to the plea-

sures of sense and those which eye cannot see : neither are we to understand that Christ literally was, or even exactly corresponded to, those things which Paul regarded, in comparison, as weak and beggarly elements. It was natural for the apostles to adopt the imagery which had been associated from childhood with their religious feelings. It was peculiarly appropriate, when they wrote to Jews who felt a strong attraction to the things that were passing away, to show that whatever blessings had been derived from them were to be found in richer abundance in Christ. The anonymous writer to the Hebrews draws out, with peculiar minuteness, the analogies and contrasts which struck him between the old dispensation and the new. If ritualists ever sneered at the unprecedented idea of a religion without temple, priest, or sacrifice, there was a sufficient answer for them. Had disciples once gloried in their temple? Christ was a temple—they were temples of the living God. Was there a holy place there, where God manifested his glory, with a veil (rent asunder at the crucifixion)? Christ's flesh was the veil, that too had been pierced : all might enter into the holiest. Was there a mercy seat there, a golden cover to the ark, where God displayed His presence? Christ is that mercy seat. Was there once a High Priest? Jesus is the great High Priest, that is passed into the heavens, consecrated for evermore : and all his disciples were a holy priesthood, to offer up spiritual sacrifices. Had the High Priest offered sacrifices, first for his own sins, and then for the people's? This Jesus did, once for all, when he offered up himself : (yet in him was no sin, in the sense of moral guilt : if he had profaned the Sabbath, he was blameless. He was holy, harmless, and undefiled.) He also gave himself for us an offering and a sacrifice to God, for a sweet smelling savour ; and his disciples were to present their bodies living sacrifices, holy and acceptable to God, which was their reasonable service. The offering up (or sacrificing) of the Gentiles was sanctified by the holy spirit :—not that they were slain, they entered into life. The disciples were called on to offer the sacrifice of praise and to do good : with such sacrifices God was well pleased. The things sent by the Philipians were a sacrifice, acceptable, well pleasing to God. Paul was "ready to be offered : " he would rejoice if he were "offered upon the sacrifice and service" of their faith. Were

there propitiations and expiations, by which the temple and people were reconciled? all who believed in Christ had access to God's throne of grace, with more confidence than these rites could ever have imparted. Were there washings and cleansings? Christ who "loved us and washed us from our sins in his own blood, hath made us kings and priests unto God even his Father." Jesus was made "perfect by suffering:" those who share his sufferings, in his spirit, may reach on to his perfection. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb." Was there a passover when a lamb was sacrificed, or slain, not as a sin-offering, but in commemoration of deliverance, and unleavened bread was eaten? Christ, who had been crucified at the passover, was their paschal lamb, and their unleavened bread was sincerity and truth. Many of these figures, applied to Christ and his disciples, are in strictness inconsistent with each other; but those who had been trained in Judaism found in each some interesting analogy. They were raised out of earthly things by connecting them with heavenly things; but we should lower our spiritual conceptions by fettering them to that which has so long been obsolete. They were solaced as they found resemblance to the endeared dead, among the living; but it is not for us to seek the living among the dead. If our faith has spiritual life it will express itself in imagery appropriate to our altered times; the slaughter of victims, which once cherished the piety of Jews, would excite disgust if performed in our churches.

The Israelites laid a great stress on the fact that they had a covenant with God,—that covenant they had broken by their continual disobedience and guilt, which reached its climax at the crucifixion of Christ. But Jesus told his disciples to regard his blood as that of the New Covenant. As oft as they showed forth his death would they be reminded of this New Covenant. Had Moses been the Mediator of the Old?—Jesus was Mediator and Surety of the New. Had the people been sprinkled with blood when the Old was enjoined on them?—it was with a better sacrifice that the Heavenly Covenant was confirmed. The prophet had spoken of the New Covenant, when all should know God, from the least to the greatest; when His law should be written in their hearts,

when He would forgive their iniquities and remember their sin no more. Christ's death was essential, in the order of Divine Providence, to the new dispensation of heavenly knowledge, and spiritual life, and fatherly forgiveness.

The chosen people were looking for a Redeemer. The death of him who should have redeemed Israel seemed to destroy their hopes; but it proved (See Lecture III) that by this very death they had redemption from worse than mortal foes. *Redemption* is deliverance from bondage; they had been in bondage under a yoke which neither they nor their fathers were able to bear: they had been "slaves to sin unto death." They were redeemed to God, not from Him. The good shepherd saw the wolf coming, and laid down his life for the sheep: shall we say that the wolf was the divine justice? Shall we say that Jesus saved his flock from the Father, as from a wolf? Heaven forbid! The divine love shown forth on Calvary reconciled them to God.

The Jews had such an intense and narrow patriotism, that they cared more for the glory of their nation than for the welfare of mankind. But after the death of Jesus, the disciples looked on him as the Saviour of *all* men. He had declared how, when the son was slain, the vineyard would be given to other husbandmen: that there should be one fold, one shepherd; that when he was lifted up, he should draw all men unto him; that he gave his flesh for the life of the world. His apostle saw that he died, not for that nation only, but that he should gather together in one the children of God that were scattered abroad. God sent His beloved Son, that the world through him might be saved. Now, what seemed in itself more paradoxical, than that the crucifixion of Christ, by Jews and Gentiles, should lead to their holy reconciliation through him? Yet so it was. Not only did the death of Christ, by giving him an entrance into the spiritual world, destroy all those worldly relationships by which he might have seemed peculiarly attached to one people; but his death, at the hand of the Gentiles on the accursed cross, destroyed the power of an exclusive Judaism.

We have referred to these topics before; and to some of you they may not have seemed specially interesting. You cannot adopt the glowing language of the apostle, respecting

events so long past ; you cannot place yourselves in the position of those who were then reconciled to God ; what was once so astonishing has long been obvious ; what it required an apostle's eloquence to prove, now seems a matter of course. We feel no enthusiastic gratitude for blessings, of which we have never felt the loss. As the real paradoxes have been solved, men have invented imaginary ones, to awaken the same wonder with which the new doctrines were received ; and yet, little as we may think it, the Christian world is, generally, as far removed, as were many of those Jews and Gentiles, from the true atonement of Christ. False notions of his death established a ritual as burdensome as that which it was designed to overthrow—one that afforded as great a hindrance to vital faith. Consecrated places, consecrated days, consecrated priests seem to come between the believer and God ; and the sacrifice, which was to be instead of all other sacrifices, has been made the pretence for introducing the sacrifice of the mass, and altars, once more. What was there, in the tradition of the elders, more appallingly superstitious, than the worship of the wafer as the body of Christ ? The Reformers preached justification by faith. Christ's death justified believers in discarding all earthly intercessors, and outward sacrifices. But the full deliverance has not yet been achieved. Where the observance of one day is prescribed as necessary for access to God, we may be reconciled to Him then ; but on other days we are comparatively alienated. Where churches and chapels are deemed peculiarly holy, we worship there : but do not feel so near to God in our homes, and shops, in the street and the market-place. Where God is thought to listen specially to a clergy, the laity are a distance from Him. The full atonement by Christ's death—as the abolition of ritualism, will not be known till we are assured that the true worshippers are those who worship the Father in spirit and in truth, in whatever words, at whatever time, in whatever posture, in whatever place ; and that those who have been estranged from Him may be reconciled to Him, not thro' any earthly intercessor, but by coming directly to Him, as a child seeks his father—as a child seeks a father who actually condescends to “ beseech ” him to return home, that he may be forgiven.

Neither can we regard the reconciliation effected by the

destruction of those Jewish ordinances, which were the cause of enmity, as a mere historical transaction. No! that atonement between man and man, and both with God, which comes from having access through the same living way to the same Father, is a blessing yet to be realized. A righteous man might well die—it would be worth while for ten thousand to die, if they could only abolish the system of caste in our Indian empire, and induce all those races of men who have lived estranged for centuries to unite as one family. Myriads have been slain in battle to effect conquests infinitely less important than this! Alienation is not confined to heathens. Look at those four million people of colour, treated with the vilest injustice, hatred and scorn, by our transatlantic brethren! Look at the fierce contentions between so called Christian nations. Look at our own bitter sectional animosities—and ask whether they are what Paul designed, when he spoke of the reconciliation. Those who profess to have received it are at deadly variance. No contentions have been fiercer than those between the rival sects of Christendom. Even worshippers in the same building are sometimes bitterly estranged. The conflict that once existed between persecutors without, and disciples within, now rages in the church itself. Christ seems divided; there is a sword instead of peace. Is this the abolishing of enmities? God grant that the words of Paul may be accomplished by a manifestation of the Christian spirit, which shall unite all believers in a common love to him who died for us, and to those for whom he died,

Those things to which we are reconciled, because they come from God, become in their turn the means of reconciling us more closely to God. The offence of the cross was thus transformed into an atonement. Looking at the event in itself, nothing seemed more calculated to cause distrust of the love or over-ruling providence of God than the murder of the blessed Saviour. But when the disciples regarded Christ as the lamb slain from the foundation of the world—when they knew that he had been delivered up by the determinate counsel and foreknowledge of God—when they learnt that God's prophets had foretold this suffering—it was written, and thus it behoved the Christ to suffer: and remembered that he himself repeatedly predicted it: they

looked away from the wicked perpetrators, to that God who maketh even the wrath of man to praise Him. Had they witnessed the agony of Jesus, and his tones of supplication, and not have been aware how his prayers were answered, they might have thought him deserted, and have felt deserted in him; but when they knew that the Father had heard him: that his prayer was, that he might do—what he did do—the will of God: that he felt that he had only to ask for the legions of angels, and they would rescue him; but that he was giving himself up to fulfil the purposes of love: their spirits, troubled at the time, became reconciled. Those who forsook him returned. They dwelt on his mortal anguish as a proof of immortal love. When they drank the cup in remembrance of him, they were reconciled to that which had once overwhelmed them with terror: they were reconciled to Him who ordained it. They could see how Christ was accomplishing by his death the great work which had been given him to do. Having “suffered, being tempted, he is able to succour them that are tempted.” Through his death he delivered those “who through fear of death were all their life-time subject to bondage.” On the cross he exemplified, more than might else have been possible, the gospel of love—brotherly love and filial love: and bore witness to that truth which it was the object of his coming to reveal. (See Lecture IV.)

We have noticed (Lecture V.) how his death was an essential preliminary to his resurrection and exaltation—to the life-giving hopes and spiritual gifts, and communion with one who is passed into the heavens for us, by which his disciples are saved and blessed.

We are taught that it is Christ's *life* that *saves* us; yet by his *death* he reconciles us. The cross teaches us the evil of sin *from* which we are to flee, and the love of Him *to* whom we are to flee. What can give us a more intense conviction of the destructive nature of selfishness and wickedness than this—that those who were thought the best men of their time, the ministers of religion, the teachers of the law, the leaders of God's people, should all conspire to subject to the most cruel and disgraceful death the man whose benevolence they could not question, and whom those who were not blinded by prejudice saw to be the holiest of their race.

How can we be sure, except in humble waiting on God, that we may not commit a sin equally fatal—mistake blessings for curses, make sin that which is without sin, reject our salvation, and cleave to our ruin. The old knights, when the tale of Christ's wrongs was told them, swore revenge upon the infidels; but as we sadly and thoughtfully look within, we may find in ourselves some of the same evil passions which crucified him. That is one side of the picture—the horrible evil of guilt: and, in contrast with it, how surpassingly lovely and attractive is the goodness of Christ. On the very cross he prays for the forgiveness of his murderers, and assures the penitent of pardon. He suffers for us—the Son of Man, made like unto his brethren; *we* feel for *him*. He suffers—as the Son of God sent by the Father to reveal His grace: *he* feels for *us*. He need not have died had it not been to save us. He came to redeem men from sin: it was through their sin that they doomed him to die: for sinners he was ready to die. He suffered for sins, the just for the unjust, that he might bring us to God—God who willeth not that any should perish.

It is by this death of his, when he endured the common lot of all, but in such a way as to excite our deepest feelings, that he takes hold of our hearts. It is not like the death of other men, for the lives of other men are not like his: in so far as they have resembled him, they have owned *him* in their death, and the love, which they displayed afforded a fresh testimony to his love which prompted it. The heroism of the soldier of the cross reflects honour on the captain of salvation. All remarkable deaths give an interest to the sufferer. We know of many, only through their death. But in the case of Christ we are drawn to one who does not so much require our sympathy as confer on us a blessedness unknown before. When he draws us by his cross, we are taken out of our poor selves. We look on his wounds, we forget our own: for out of his sorrows comes such holy peace that our own seem tokens of divine love. When Christ sympathized with us, we feel what a cloud the wickedness of men must have cast upon him, how it troubled and grieved him before at length he seemed, to mortal eyes, made the crime and curse with which he was wrestling. Were it not for the joy set before him, and the salvation of those

who clung to him, we conceive that *his* sympathies would have dragged down and depressed his heavenly heart; but the more *our* sympathies unite us to him, the purer becomes our bliss. If we shed tears as we think of his sufferings, (and whose sufferings have called forth more tears of undisssembled sorrow?) we do not shed them down upon him, so to speak, but our sorrow is ennobled: the more we can enter into his griefs, the more of the spirit of salvation abides within us. Our burden has rolled off us as we look up to the cross. We forget ourselves in him. Our selfishness, which shut us up from God, seems dissolved. We are one with Jesus, and reconciled to the Father.

I do not say that every Christian has these feelings. The apostle who leaned on his bosom and watched at the cross felt the constraining power of his holy sufferings: and so did Paul who once caused his church to suffer; but the blameless James does not dwell on them in his epistle, and there are many good disciples whose religion seems rather that of duty and principle than of sympathetic emotion. All, however, will agree that there is no portion of our Saviour's history which has more power to transform our trials into blessings, and to fill us with the consciousness of divine love, than the record of how he left the world to go to the Father.

The Roman Catholic Church has developed the influence which sacred suffering has upon the heart. It is true that many of the martyrs partook rather of the bodily pains of Christ, than of the holy spirit in which he endured them: and his physical agony may have been made unduly prominent in its pictures, and sculptures, and devotions, and impassioned eloquence. Yet I am not disposed to question the sincerity of Catholics, nor that of others whose doctrines do not seem to me Scriptural, when they tell us of the comfort and peace and joy they have found in the blood of Christ. But as those who are revived and cleansed in a river, may sicken and die if they stay there, so it does not promote the health of the soul to be always bathing it in Christ's blood. There are some who from intense sensibility have been actually smitten by the pains they saw in others. Those have been thought saints, on whose bodies there appeared marks which seemed to represent the wounds of Christ: men

and women have separated themselves from the duties of life, and have ceased to go about doing good, in order to concentrate their thoughts on blood and wounds : the emblems of Christ's death were always in their sight. But those who dwell on the crucifixion too exclusively will view it distortingly, and may lose those saving influences which come "much more" from his *life*. Paul bore in his body "the marks of the Lord Jesus," but he was not weary in well doing, and bore the burdens of others, and so fulfilled the law of Christ. He was "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in" his "body." "The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." "This," said Jesus, "is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." "Hereby perceive we love\* because he laid down his life for us ; and we ought to lay down our lives for the brethren." Those who had the ministry of reconciliation, through whom God besought men to be reconciled, not only prayed them in Christ's stead, but suffered. Paul says to the Philippians, ii., 17 : "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" : and he writes to the Colossians i., 20—25, (who were reconciled in the body of Christ's flesh through death :) "I \* \* now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."† He took pleasure in distresses for Christ's sake : and he saw that if he was afflicted it was for the "consolation and *salvation*" of his friends : the sufferings of

\* I John iii., 16, "*of God*" is in italics, because it is not in the Greek : it was "Christ that died."

† There is nothing in these passages inconsistent with his exclamation (Mr. Mellor p. 107) — "Was Paul crucified for you?" His final martyrdom was yet to come : and whenever he suffered, it was not as the *rival* of Christ, but as his *servant* : "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (I Cor. i., 13.) It was as a member of Christ, that he suffered for the salvation of the body, of which his Lord was the head.

Christ abounded in him, but so also did his consolation abound by Christ. (II. Cor. i.) He endured all things for the elect's sake, that they might obtain the salvation which is in Christ. They were not only to believe on Christ, but to suffer for his sake. Not in the apostolic times alone, but in all ages of the church, there have been those who have felt that Christ's life has to be lived over again, and to be *given* over again, by those who would save men "even as" he did. Superstition may mistake the mode; it may think that those who inflict useless tortures on themselves are storing up abundant merits which may redeem others from chastisement; but who can calculate the influence of Christ's death in inspiring his disciples to engage in those devoted self-sacrificing labours, by which millions who had else been enemies, have been reconciled to God.

The reconciling power of Christ's death is peculiarly felt, when he helps us to overcome that which keeps us from God. It enabled the apostles to subdue their carnal notions of the Messiah's kingdom, and to triumph over that world in which once they sought their glory. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me, and I unto the world." When our hearts rebel, as we see the apparent failure of that on which we relied, we look on the cross and say Not our will, but Thine be done. "They that are Christ's have crucified the flesh, with the affections and lusts." "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The care for self, which nature imparts, is not so much destroyed, as transformed into the divine sympathy which teaches us to love our neighbours *as* ourselves, and holy trust in Him in whose keeping, in either world, we are safe indeed. "If we be dead with Christ we believe that we shall also live with him." We are dead unto sin, that we may be alive unto God. We cease to fulfil the desires of the flesh, that we may walk in the spirit. As it was essential that Christ should die before he entered the spiritual world; so we must be made conformable to his death before we can feel the power of his resurrection, and have that spiritual life, by faith, in which we have a closer walk with the Father of spirits.

Death, that great mystery, has a wondrous reconciling power. The sons build the sepulchres of those whom the fathers slew. Opponents meet to pay the last tribute to one with whom they will contend no more. Those who had hated each other, forgive and are forgiven, as their tears fall into the grave of one endeared to them all. When we have lost the object of our tender affection, how worthless seem those earthly goods which could not keep them with us—how vain and evil are our petty strifes and rivalries. The presence of death has a calming, solemnizing influence: there is silence and peace, where the dead are laid. If there is life in our souls, never did that life seem more pure—never were we more reconciled to God and to our fellow creatures, than in the days when our windows were darkened, and the world seemed shut out, and the messages which reached us from it were those of sympathy, and our tearful prayers to the divine Father were those of love—love was wounded, but for that very reason it was seeking Him who smote and who could heal. All that is purest in our self sacrifice, all that is most spiritualizing in the removal of our friends, finds the ideal to which it wakened us in the crucified Jesus, of whom each of his disciples may say, “He loved me, and gave himself for me.”

Think not that in these few words I profess to have recounted the ways in which we are reconciled by Christ's death: they are more than can be numbered—they far transcend description: and yet I repeat, that we limit the grace of God, and dwarf the measure of Christ, if it is *only* at the cross that we perceive *God in Christ, reconciling the world unto Himself*. Once more dwell on this expression; for it is the key-stone of the Scriptural Atonement. It is not the language of unassisted nature. No! Worldly wisdom might say with the Church, that Christ was reconciling the Father to us. In what has God offended us, that we should be reconciled to *Him*? And who are we, weak and sinful creatures, who cannot profit Him, that He should care for us to be reconciled to Him—still less that He should take such exceeding pains, should give His own son to reconcile *us*? Is there not every need that we should find some one to reconcile *Him* to us? Yet, even in the world, it is the injurer whom it is most difficult to reconcile. When he who does

the wrong keeps the bad feeling which led to the wrong, the consciousness of sin turns his animosity to hatred, and makes all advances to reconciliation difficult. The good man who is superior to insult, and can overcome evil with good, waits to be gracious to his insulter; but often waits in vain. He is ready to forgive, but the wrong-doer is not ready to be forgiven: he must assure the offender of pardon, before he can accept it and be reconciled, and thenceforth be united in friendship. When a child has disobeyed his parent and dreads his displeasure and dwells on his trespass, his little heart is shrouded in sullen gloom: he feels alienated: he cannot believe that he is forgiven—he thinks that he does not wish to believe it. He shuns him whom he once so loved to meet. He cannot understand the depth of parental affection—how his father is waiting to be gracious to him—till the father by some proof of tenderness reveals his love, and wins him back to himself.

God was in Christ reconciling the world to Himself, before the world was reconciled. He gave His son, before the gift was acknowledged and accepted: forgiveness was offered, before it was received. While we were yet sinners, Christ died for us: and thus God commended His own love to us. He showed us that all our offences had not shut us out from His mercy. All the love of Christ was a manifestation of the love of God. Christ was not changing God's purpose; but God was in Christ changing ours. He beseeches us to be reconciled to Him; to come home to Him; to serve Him, freely, instead of being the slaves of sin: to have life instead of sin's wages—death: to share the feast, and to wear the best robe, instead of starving among the swine. It seems strange: we can scarcely believe it:—Why should God want us home? why will He be so kind to such undeserving creatures? Men, who do not believe, refuse to be reconciled: mistrust, shame, pride, carelessness, conscious guilt, all forbid them to be reconciled to God. The sinner feels his transgressions and sins upon him, and wonders how he can yet live: he knows that God is punishing him, and punishment seems to keep sin before him: his chains hinder him from approaching the deliverer who would break them. Without offers of pardon and spiritual help, how can the sinner return? They were given in the Old Testament; they pro-

ceeded from the lips of Jesus: they were manifested in his treatment of sinners: they were ratified when he died for sinners: and when God exalted him, with His right hand, to be a Prince and a Saviour, it was to give repentance to Israel and forgiveness of sins.

There seems to me something peculiarly conducive to the assurance of forgiveness in the immediate effects of Christ's death. It accomplished a revolution. It overturned all settled opinions. It taught the Jews something utterly different from what they had expected from the Messiah. It led to the preaching to the Gentiles of a gospel never offered them before. Old things passed away, all things became new: and in this new creation, it was easier to believe and to feel that the sins which were committed in an entirely different state of things,—with thoughts, feelings, desires, now quite passed,—had been blotted out and remembered against them no more. I suppose that, where heathen nations have been converted to Christianity, they may have, even now, the same sense of entire disconnection with former evil and impurity; they are turned from darkness to light.

But why make the distinction? in our midst are the regenerate. While some, who have been nurtured in Christianity from their cradles, cannot contrast their present love with bygone enmity: others have felt that they had lived among divine truths as though they were shadows, till the heavens were opened to them; and as they pressed on to things before, they forgot those that were behind: and on many souls, love, obedience, and self sacrifice have come from the cross in a living stream, which carried far away all by which they were burdened and defiled.

Reconciliation is offered to sinners in the form of forgiveness; but some who seem no great way off—yea even in the Father's house, do not see Him as He is, and need to be reconciled. When we did not think of Him we strove to be reconciled to *our lot*; but as we believe that He orders our lot we have to be reconciled to *Him*. In each successive phase of life which opens out to us we need reconciliation—the *greater* is the fulness of life, the *more* we may feel the need of reconciliation. When theologians recount the proofs of omnipotent goodness and wisdom displayed in the universe, we may have been tempted to consider them as

special pleaders, if they overlooked the terrible disasters which result from what seem inexorable laws of nature. In Christ, God reconciles the world unto Himself. We, the living world, feel that the universe in which we live is His—the Father's. Being reconciled to God, we are reconciled to all that God has made. Our faith that there is wisdom and love, aids us in their discovery—it is easier to work the problem, when we know the answer. The Christian philosopher discerns the divine mercy of those heavenly volitions which spoke to the heathen of the anger of his God. The light of truth shows beauty in that, over which, in our darkness, we had stumbled—the intellect is awakened by that, which once struck horror to the heart; we become fellow-workers with God—are able, by His aid, to alter much that seemed obviously evil, and to find the use of that which we cannot alter, and, till that is discerned, lovingly “to trust when we cannot trace”—so that earth itself, which once seemed under a curse, becomes one of the Kingdoms of Heaven.

The contemplation of the Father's works often soothes and reconciles the heart, which is distracted with the strife and cares of life. We return to the rebellious world of men; here we are alienated by the alienation around us. We could not make a better flower, or a more beautiful insect,—we put them in the microscope, and, the more we see, the more intense is our conviction of the infinite superiority of the Creator's workmanship; but we dream that we could make a better world! Were we creators, the good should not be forsaken, nor the bad be unpunished—for so they may seem to us now! I went, brethren, to hear an atheist; and the thoughtless among his hearers laughed, as he drew his picture of the times out of joint—our wants disappointed, our best desires frustrated, the world's incongruities and discords. If this, methought, is wisdom, what doth it profit? And the next morning I heard of a sad bereavement, which befel a dear friend; and as I sought comfort for him, I found it for myself. The cloud of smoke was blown away by the strong wind of affliction. God was in Christ reconciling me to Himself; and as my heart was fixed, resting in Him, I could own the hand of that good Father who chastens us for our profit, that we might be partakers of His holiness. What

peace is there in doubt and scorn? Listen to him who said, "Let not your heart be troubled, ye believe in God, believe also in me;" and then look at Jesus on the cross,—see all human hopes, all natural desires crucified there, see him apparently forsaken; but have faith in what his resurrection has proved—that the Father never left him alone, and was leading him forth by the right way to His heavenly Kingdom.

Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,—  
Nearer, my God, to Thee,  
Nearer to Thee.

It is just in so far as we are able to look on God as a Father as Jesus did, out of a pure heart, and with loving eyes watching for His looks, interpreting His signs, answering His wishes, that we are reconciled to Him, and to all that He does for us.

As better knowledge, and the constant use of that knowledge, reconciles us to the Creator; so the revelation of the divine will, when followed by our obedience, reconciles us to the Father. "The engrafted word which is able to save" our "souls," is a constant token of His goodness. Those who had been "alienated from the life of God, through the ignorance that is in them because of the blindness of their heart," are brought into communion with His life, when their hearts are enlightened by the truth as it is in Jesus. When we go in the path of God's commandments, we are not estranged from Him, who guides us there—as we walk in His ways, we can lean on His hand. It is only by doing God's will, that we are enabled clearly to discern what doctrines come from Him, and reach on to that knowledge which is life eternal. That which comes forth from Him to us, may lead us up to Him. God in Christ does not drive us, but draw us; we hear his voice and follow him. "He that hath my commandments, and keepeth them," saith Jesus, "he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

God reconciled the world through the Saviour who gave himself for us. To receive the true atonement, we must

follow him who went about doing good ; through loving service to the brethren, he leads us to the Father. When Christ had declared the first commandment, he said, "The second is like unto it." In vain will theologians perplex themselves in finding analogies to Christ's work in the old law, till they are imbued with that love of our neighbours which is the fulfilling of it ; it is by this love that we shall gain a fuller insight into the love which surpasseth all. First that which is natural : afterward that which is spiritual. If we love not our brethren whom we see, how can we love Him whom we see not ? If we have a brother to whom we are not reconciled, how can we be reconciled to the Father ? In vain shall we strive to behold heavenly things, if we reject earthly things ; or if by our own conduct we ignore what our minds discern. We must test our theories of divinity by seeing how they would approve themselves in practice. Science—the knowledge of God's laws in the universe—is rectified by experiment, which has dispelled many baseless fancies. Let us prove our faith by our works. Let Christians take a deeper interest in the great problems of humanity ; and as they learn to solve these in the spirit of Christ, the same spirit may raise them above the clouds to the goodness and truth which dwell before God's face. It is because Christ has been divided, and men have tried to receive his divinity without his humanity, that they have missed the divinity they sought : the Brother would have shown them the Father. As he shows Him to us, we may learn our duty to each other : the Father is merciful, be ye also merciful : the Father forgives, forgive ye every one his brother. As we fulfil these duties, we see Him as He is :—to the merciful, He shows himself merciful ; as we share His bounties among those who need them, we doubt not His bestowal of promised blessings ; as love rules in our hearts, we know that God is love.

Cruel and gloomy doctrines arise from the hardness of men's hearts, and the darkness of their understandings. Though iniquity still abounds, we look back on ages darker than our own : when there was less of good to overcome the evil. Those who saw war perpetually waging on earth might think they beheld it in heaven : where kings were cruel despots, such was the image formed of the King Eternal :

where priests were grasping and selfish, so they represented the God they professed to reveal. Did they describe the Father as inexorable, and exclude Him from Christ, whilst pouring His wrath on that innocent substitute for offending man? Did they when they had made the Father so sternly vindictive, impart His likeness to the Son, and deem that a Mother of God was needed to propitiate the angry Judge? Did the system of mistrust and terror which prevailed in the world create a need for a host of intercessors, lest even the Mother and Son should refuse forgiveness? Still, on the sacred page, abode the holy truth awaiting the fulness of the times to shine forth—"God was in Christ reconciling the world unto Himself." Still it illumined many a faithful heart. "God in Christ" raised many a drooping soul to love and forgiveness. He who had dwelt among men was not far from them: they were partakers of the divine nature. The refracted rays from this effulgence kindled efforts—blind and misdirected too often, yet earnest faithful efforts—for the salvation of those for whom God sent His son to die. The constraining love of Christ prompted to deeds of mercy and divine compassion.

Churches have tried to reconcile the world unto themselves, by reconciling themselves to the errors and corruptions of the world; but in every church there have been those who were led by the spirit of Christ to endure the hatred of all men, if thus they might transform hatred into love—to brave injurious laws, and fall their victim, if only thus these laws might be overthrown—to take up their cross and follow Jesus, if thus they might draw all men unto him. Christ has ordained a new consecration. Outside those organizations which men have formed in his honour, his spirit has been working. When his own have received him not, he has made of strangers the children of the promise. Across the ocean—it may be so here—those who profess his religion have often left it to others to testify its vital power, to preach deliverance to captives, to withstand prevailing iniquity, to vindicate the claims of brotherhood. Other teachers than those who are called his ministers are proclaiming his glad tidings. Yes! unless we who boast ourselves as his churches do our duty, our "casting away" will be for "the reconciling of the world;" and over the ruins of our party barriers will the multitudes press forward to a nearer view of Jesus.

God knows how it will come to pass—but I do not doubt that the world will be reconciled to Him through Christ :—when there shall be peace on earth and good will among men—when we shall not dare to destroy those for whom Christ died—when the love of Christ will constrain us no longer to live unto ourselves—when selfishness shall be transformed into the teacher of benevolence, and our love for ourselves shall be the rule for our conduct to others—when, instead of the cries for revenge, if those whom we love are wronged, we shall remember him who in his torture prayed, “Father forgive them”—when we shall do good hoping for nothing again, and willingly spend and be spent for others, though the more abundantly we love them the less we be loved—when we shall forgive one another, as God in Christ has forgiven us. Then the little children, who love one another, shall be reconciled to the Father : we shall joy in God : the atonement shall be the life of our souls : at one with God, at one with Christ, at one with our neighbours, at one with ourselves, we shall be filled with that love which passeth knowledge ; and Christ being formed within us, we shall know what this meaneth—“God was in Christ reconciling the world unto Himself.”

AMEN.

## APPENDIX,

IN REFERENCE TO MR. MELLOR'S STRICTURES.

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While I was delivering my last lecture (April 15), Mr. Mellor delivered a discourse in reference to the three which were then published; and I take this opportunity of noticing the criticisms which were reported to me, and which at my request he has revised. He has also favoured me with one or two comments on the fourth lecture; many will read his work who will not see my reply; some who read these pages will not have seen his work, and I gladly embody some statements respecting what he thought my misconceptions.

Lecture I. p. 1. Mr. Mellor said, "Socinianism has often led to Atheism, but it has never been the practice with Atheists, *on any extensive scale*, on their abandonment of Atheism, to ally themselves with Socinianism." I do not know why Mr. Mellor spoke of *Socinianism*. I have never met with any Socinians; it is rare to find any, except students, who have ever read a page of Socinus's works, or know anything of his distinguishing doctrines. He prayed to Christ, though not as to the supreme God; and F. David (whom he could not convince that it was right to do so) was thrown into prison, where he died. It is absurd to give us the name of our persecutor! Even if the works of Socinus were studied among us, and his opinions coincided with our own, Unitarians would refuse to take his name; for no denomination has more strongly protested against calling any man master, or owning any leader but the great head of the church. When, therefore, we are called *Socinians*, we expect to find ignorance or misrepresentation of our doctrines and principles.

Some whose views have been unsettled by orthodoxy, have passed through Unitarianism on their way to Atheism. A few who were educated in our faith have become Atheists; but many, I trust and believe, have been kept by our views of Christianity from infidelity. We are but a "little flock," as the worshippers of the One only God have often been; and certainly Atheists have not joined us "on any extensive scale:" (have they so joined any church?) Whether or not our efforts are attended with outward success, we would strive for christian truth in faith and hope. No other denomination has furnished so many eminent defenders of revealed religion. Locke, one of our most distinguished mental philosophers, proved the "Reasonableness of Christianity;" those who desire to show that the greatest of our natural philosophers was a defender of the faith, point to the Unitarian Newton. Dr. Lardner's works are the armoury for all writers on the external evidences. There are many less distinguished, but perhaps not less effective labourers, to whom the Christian Church is indebted; whilst other eminent defenders of revelation, and of the being of a God, have been assailed as Unitarians, because their treatises contained nothing but what a Unitarian might have written. If Dr. Chalmers (whom Mr. Mellor quoted) preached after the manner of Unitarians in his earlier career, whilst professedly a minister of a Trinitarian church, no wonder that he found it powerless for good. Saving truth is not to be spoken from a false position. Mr. Mellor says that by "the manner of Unitarians" is meant "morality without any reference to the Atonement of Christ." Taken in the sense I give to *atonement*, this is no true description of our preaching. The preaching to which from a child I have been accustomed is—gospel doctrines, gospel duties, confirmed by gospel hopes and gospel motives. A Christian minister who only preaches mere morality, and without reference to Christ, is undeserving of the name.

P. 2—4. Mr. Mellor objected to my remarks on the exclamation of the Philippian Jailor. His arguments have not convinced me of their unsoundness. The word translated to be *saved* is ambiguous: it means to be preserved safe, to be healed, to be saved from misery and loss, &c., in this world or that to come. Those who are in spiritual dread

may make the words of the heathen jailor theirs, but it does not follow that their feelings were his; nor that he meant by *saved*, the same as the Christian apostle. I said, (p. 4) "dangers still awaited him." Mr. Mellor asks, What dangers? I leave the matter where the evangelist leaves it; why attempt to be wise about what is written? We are not told whether Paul preached the coming judgment, at Philippi; yet he did elsewhere (and see Acts xvi, 17); the jailor may have heard of the healing of the damsel, or he may have known no more than the charge on which Paul and Silas were committed (vv. 20, 21.). He seems to have been sleeping while the prisoners heard their prayers and praises unto God (vv. 25—27.). Whilst his fear of man abated, he probably had a dread of the supernatural; but whether of immediate dangers to which the earthquake was preliminary, or of the pains of hell, we are not told. I see no evidence that upon Paul's crying "Do thyself no harm for we are all here," in the interval before he got the light, and sprang in trembling and fell down before them, the emotions described in Mr. Mellor's book passed through his mind. He inquires respecting his own safety; Paul tells him how his house also might be saved, and speaks of a salvation which far transcends the thoughts of a heathen. It is vain to "assume" to know what this unknown jailor felt. The mind of Paul is revealed in his letters, and we have reliable evidence as to what is implied in his answer, the right understanding of which is of vital importance.

P. 5. Mr. Mellor affirmed it to be "immoral and horrid" of me to say—"He may be an offender against his own law of right, but not against a Being whose existence he denies." As though a man had only to deny a God to free himself from moral responsibility. I regret that anything I wrote could be open to such an interpretation. The sentence had better stand thus:—"He may allow that he is an offender," &c. If he breaks God's laws, he is an *offender* against them, whether he knows it or not; but he will not be *conscious* that he is a *sinner* if he does not believe in a God. If he *has* a consciousness of sin (and who has not at one time or another?) it should be an evidence to him of God's existence. If he is an evil-doer, he will suffer tribulation; if he violates conscience, he will be punished, though he may deny

that God wrote that law in his heart. (Rom. II.) If his Atheism springs from depravity, he will be punished for that depravity; if from intellectual perversion, he will suffer for that perversion. Where evil is the cause, the effect will be evil. But I do not believe that God will condemn him for neglecting religious duties, if, after serious examination, he is conscientiously convinced that they are the inventions of fallible men. Inability to receive truth is not more culpable than facility in receiving error. In darkness some see frightful shapes: some see nothing. Happily God remaineth the same, whilst so many think that they see Him—as He is not, and others see Him not. When the darkness has passed, those who were true to what they believed truth, may be led to the truth as it is in Jesus—that knowledge of the only true God which is life eternal.

Mr. Mellor objects to the connection in which I quote the Apostle's words, "Sin is not imputed where there is no law." I fully allow that they are inapplicable to those to whom the law is revealed, and who wilfully reject it:—who those are is better known to God than to us. Christ said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." For those who boasted of their religious knowledge, to reject one who, by holiness of life and doctrine as well as by his miracles, showed such convincing evidence of divine authority, was a proof of a sinful disposition. Those who disbelieve through sin, and then sin through such disbelief, seem doubly sinners; and yet for them Christ prayed, "Father forgive them for they know not what they do." Paul could appeal to the rectitude and conscientiousness of his past life, though he had been a persecutor and a blasphemer. (Acts xxiii. 1, xxvi. 9, &c.,) and he obtained mercy because he did it ignorantly, in unbelief. (I Tim. i. 13.) (When converted he felt himself chief of sinners.) I cannot suppose that it is the same thing to reject Christ as represented by a divided corrupted church, as it was to reject Christ as he appeared on earth: or as he was represented by holy and inspired Apostles. In fact, many of the objections now made to Christianity are to its corruptions, and show no depravity on the part of the sceptic. Superstition and infidelity are sore evils: but God is the judge of those

who fall into them : and He will judge us, if, whilst we profess to hold the truth, we do not win men to Christ by preaching it in love and exemplifying its vital power.

I am glad to be assured that with the greater portion of what I have said further on sin, Mr. Mellor perfectly agrees.

P. 15. "We, who repeat our Saviour's promises to the penitent, are accused of teaching a 'licentious doctrine,'" &c. Mr. Mellor says ~~that~~ he does not employ the word "licentious" in its most offensive sense. I take this opportunity of quoting a passage from the lately published life of Bishop Wilson, of Calcutta, as I find it in an American paper. The Bishop put this inquiry to a friend :—"Dr. Marsh, you have had some experience in dealing with criminals under sentence of execution : Is there any one portion of Scripture that you have found more efficacious than another in bringing them to conviction of sin and true repentance ? This of course secured the attention of the whole company. Then he turned to Mrs. Fry, who sat next him, and said, 'Perhaps I ought rather to put the question to my neighbour. May I, dear Madam, ask whether any particular passage of Scripture occurs to you as having proved most useful to that class of our fellow sinners ?' Mrs. Fry, than whom of course there could be no better authority in such an inquiry, promptly replied that 'there was one passage she had found more effectual than any others, and the simple reading of it had proved most useful. It had softened many hearts and made many eyes weep that never wept before.' \* \* The Bishop took his Bible from his pocket, and read aloud. It was the simple narrative of Mary Magdalene\* anointing Christ's feet ; the closing narrative of the seventh chapter of Luke's Gospel. The picture of the freely forgiving mercy of the Saviour touched the hearts of those dwellers in the prisons. 'Her sins which are many are forgiven, for she loved much ; but to whom little is forgiven, the same loveth little !' This was Christ's reformatory theory. To justify and illustrate it further, he added the parable of the creditor and two debtors, the one owing much more than the other. 'When they

\* There is no reason for supposing that this woman was Mary Magdalene. Mary, the sister of Lazarus, afterwards anointed our Lord. See Dr. Lardner's letter to Jonas Hanway. Works, vol. xi., 253—264.

had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"

Lecture II. Mr. Mellor says that I have overlooked the most important part of what he has said on this subject. If so, I regret the omission, which has not arisen from any deficiency on my part of careful study of his book. I maintain that God is *one* in the strictest sense (pp. 26, 27, 31, &c.), and object to the theory that God does in one capacity what He refuses to do in another; and to the contrasts drawn by Mr. Mellor between His regal and paternal attributes. Mr. Mellor alleges that God, in the New Testament, is described as a Father to Christians only. I quite agree with him that it is through Christ that we have received that spirit of adoption by which we not only call on God as Father, but see the Father as Christ came to reveal Him. God, however, is the Father of all. Paul quotes with approval the words of a heathen bard, "For we are also His offspring." (Acts xvii. 28.)

P. 43. Mr. Mellor objects to my reference to Psalm li. The concluding verses (18, 19) of that Psalm certainly refer to a future time, when the walls of Jerusalem should be rebuilt, and sacrifices should be acceptable: from which Bishop Horne infers that the title is wrong, and that the Psalm was written during the captivity. Others suppose that these verses were then added, but that the rest of the Psalm was written by David. In any case, it is plain that the Psalmist was conscious of a sin against God, for which He desired no sacrifice; and that he put his trust in His loving kindness and tender mercies.

P. 44. I have not, I think, stated too strongly the protest against ritualism in the first chapter of Isaiah. It will only strengthen my position, to admit that the prophets recognised the divine institution of sacrifices: since, notwithstanding, they show so distinctly and emphatically how the favour of God is to be obtained without them. It would have been sad indeed had it not been so. For the most grievous offences no sacrifices were ordained: whatever may have been included in the rites of the day of atonement, it is plain that they were continually neglected: there was only one place where sacrifices could be legally offered—the transgressor of this law was to be cut off (Lev. xvii. Deut. xii.): and, for centuries, only

a portion of the people had access to that place : there was nothing left therefore but despair, if Mr. Mellor is right in the opinion I have quoted (p. 44), and if the prophets are not to be understood as promising pardon on repentance and obedience. Zion was to be redeemed with judgment. (Is. i. 27.) When national pardon was shown, on the restoration from captivity, it was not owing to atonements : the redeemed, the ransomed of the Lord, could not legally have offered sacrifices in the heathen lands, far from the ruins of the temple.

Lecture III. Mr. Mellor objects to the expression *Substitutionary Punishment* in the title of my Lecture, as implying that I regard him as holding that doctrine. I am very glad to hear from him that he has always strongly objected to the term *punishment*, as applied to the sufferings of Christ. The lecture is obviously by no means confined to the consideration of his views : and I stated my hope (p. 69) that the most thoughtful Dissenters reject the notions formerly maintained. Dr. Adam Clarke in his note on the Agony (Luke xxii) says, "Some think it was occasioned by 'the *divine wrath* pressing in upon him ; for as he was bearing the sin of the world, God looked on and treated him as if he were a sinner.' 'There is something very shocking in this supposition, and yet it is truly astonishing how *general* it is.'"

Mr. Mellor said that I might have spared nearly the whole of this lecture : it is most pleasant to me to find that we accord where I supposed that we differed. I fear however that my remarks on *ransom*, &c., are not superfluous. In Mr. Mellor's sermon "Not your own" (delivered about the same time as his lecture, and containing some of the same passages,) he takes an oath, ("God is my witness") that in the "material and mercantile aspect" of Christ's language ("a ransom for many") is his "only hope and consolation," (p. 14.) "'Christ hath redeemed us from the curse of the law, being made a curse for us.' \* \* The price which is paid, is paid to the law, and not to the Father. Shall it be said that law may be set aside, and that its demands for a ransom price may be treated with contempt? Law set aside! Law treated with contempt!" Who is law, or what is it, that a material and mercantile bargain should be struck with it, or a price paid to it? If the law be the law of the Father, which He

still maintains and honours, it is not much to say that Christ was not *punished* under it. if he was made a *curse* by it. I have attempted to show (pp. 56—60, 65, 66) that the law under which Christ was apparently punished and made a curse, was the law as interpreted by Jews which was thenceforth abolished: not the commandment of God which is obligatory on us: and (p. 52) that *redemption* and *ransom* need not imply a price literally paid.

Mr Mellor rebuked my ignorance of his standard works, and considered that I had not read on both sides: he appealed to his congregation whether this was "fair, candid, or honourable." I shall be glad if his suggestion is taken, and if they feel it due to fairness, candour, and honour, to read both sides: this I have done: indeed I have read more Trinitarian than Unitarian theology, though my attention had not been specially drawn, to that section of Trinitarian authors which is included among the "orthodox" Congregationalists. When I resolved to reply to Mr. Mellor, I carefully studied his work, though I do not profess to have borne in memory all that it contains. I borrowed from him Mr. Gilbert's "Christian Atonement," since he regarded it as unanswerable: such I am very far from esteeming it: though it is so preferable to Calvinism, that one or more of our ministers hold its leading views, in connection with Unitarianism.\* I accept Mr. Mellor's assurance, that he entirely accords with Mr. Gilbert: though in more than one passage I thought I saw a disagreement. Mr. Gilbert had more space for the development of his views, and expresses himself more guardedly, and is not content with showing his opposition to the heterodox, but deals heavy blows at some of the productions of Calvinism. Probably, from the claim Mr. Mellor made to orthodoxy, I have given a more Calvinistic interpretation to many of his expressions than he intended: he would do more justice to himself, and might render a service to his Denomination, if he were as earnest and explicit in protesting against what he regards as erroneous in that which the Independents once regarded as orthodox,

\* See 'Jesus the Mercy seat, by the Rev. J. C. Means: my Father's Review of this work (Baptist Advocate, 1839, pp. 115-120) was his last published production.

as he has been in denouncing what he deems modern innovations.

When I borrowed Mr. Gilbert's book, I lent Mr. Mellor my father's work on the Atonement, which he had not seen. Had he been better acquainted with our views, he would not have supposed that it is usual for us to deny that Christ suffered for us; or that we "reduced the death of Christ to the level of a martyrdom." In the Liverpool Controversy, the opponent of the Rev. James Martineau put a question similar to that in the last page of Mr. Mellor's book: he rejoins, "I know not why such a question should be submitted to us; we have assuredly no concern with it; having never dreamt that the Apostles could have written as they did respecting the death on Calvary, if they had thought of it only as a scene of martyrdom."\*

Mr. Mellor said, "He (Mr. C.) has now only to believe that through these sufferings we obtain that, which otherwise we could not have obtained, viz., the forgiveness of sins, and he becomes at once on this point a believer of the truth as it is in Jesus." It was the belief in which I was educated, and which I retain through conviction, that God made Christ's sufferings the means by which we were reconciled to Him. They were not the *only* means, however ("much more we shall be saved by his *life*"); and while I connect my hopes of pardon with God's love in Christ, it is not for me, in spite of the declarations of the Old Testament, to say that there was no forgiveness for those who never heard of Christ: nor do we know what gracious hopes He may have written on many hearts closed to us, but open to Him. As to the *mode* in which we obtain forgiveness through Christ's death, Trinitarians differ among themselves; and so do we.

Lecture iv, p. 80. "Its *blood*—where was it? The evangelists say that in his agony 'his *sweat* was as it were great drops of blood'—resembled drops of blood." Mr. Mellor thinks that there is good reason for regarding our saviour's sweat as bloody sweat. Even if so, there is nothing to abate from my statement—"We must not mistake com-

\* See "The Scheme of Vicarious Redemption inconsistent with itself, and with the Christian idea of Salvation," p. 65.

parison for identity." Dr. Boothroyd says, "It is not clear from these words, whether the resemblance of his sweat to drops of blood be to the colour, or the largeness of the drops of sweat." Others suggest that it was "thick and viscous," like clots of blood. The Litany invokes Christ "By thine agony and bloody sweat." In cases of great agony, blood has mingled with the sweat, and the Greeks had a phrase for bloody sweat—which however is not used by St. Luke. If Mr. Mellor had used this expression, I might have let it pass, though I do not think that it conveys the evangelist's meaning; but since he said "*blood*," instead of the "*sweat*" which resembled it, I still regard him as open to grave criticism: for by such additions and alterations the church has been "corrupted from the simplicity which is in Christ."

It is an interesting circumstance that in some of the most ancient MSS., &c., these verses, Luke xxii. 43, 44, are omitted. It has been supposed (see Kuinoel) that some orthodox copyists omitted this passage in their zeal, because it favoured the Arian heretics, who proved from it that Christ, unlike the Father, was susceptible to suffering: for which cause some omitted also a passage concerning the weeping of Christ. Granville Penn (a Trinitarian critic) says:—"Those two verses constitute a part of the *Apocrypha of the New Covenant*." He considers the strengthening by the angel inconsistent with Christ's spiritual nature, and with his "entire abandonment" by the Father.

P. 81, &c. "Does he remember what *frantic* means—'mad, outrageous'?" I refer to Johnson's Quarto Dictionary, in which the only meanings are:—"(1.) Mad; deprived of understanding by violent madness; outrageously and turbulently mad. (2.) Transported by violence of passion; outrageous, turbulent. (3.) Simply mad." Mr. Mellor assures me that he does not use the word in either of these senses. I am glad to hear it: and shall have peculiar satisfaction, if he can remove from me the feeling that he takes a most disparaging view of the mode in which our Saviour bore his sufferings—a view which is only the more derogatory to Christ, if he deems him God incarnate. Mr. Mellor writes, "To the word *frantic* in its secondary meaning (*vide Imperial Dictionary*) of *distracted with fear or grief*, or *both*; and to the word *dismayed*, I still adhere: as furnishing

in my judgment the only exhaustive interpretation of *adeemonein*, and *ekthambeisthai*." Sometimes the meaning of a word may be exhausted, by putting on it much more than it can bear. I cannot find in any lexicon or version that I have consulted, that *ekthambeisthai* is rendered *frantic*\*: it is used in the New Testament in Mark ix., 15, "greatly amazed," xvi., 5, 6, "affrighted," and (*ekthamboi*) Acts iii., 11, "greatly wondering": and in this account of the agony, Mark alone employs it, xiv., 33, where Matthew has *lupeisthai*—"to be sorrowful." *Adeemonein*, Matt. xxvi., 37, Mark xiv., 33, "to be very heavy," (which Mr. Mellor wishes to translate "to be dismayed") occurs only once more in the Bible, viz., Phil. ii., 26, where it is said of Epaphroditus—"he longed after you all, and was full of heaviness, because that ye had heard that he had been sick." The expression used of Epaphroditus in these circumstances does not seem to denote *dismay*. The words of the evangelist are most pathetic and beautiful: we distort them if we put them on the rack.

MAY 1ST, 1860.

\* Mr. Mellor considers that, though the word *frantic* may not be given, the Greek word has a meaning similar to the sense in which he employed *frantic*. I acquit him of any intention to represent Christ as outrageous or mad, but I still recommend him to employ a less ambiguous word. If an Atheist had applied the expression "*frantic*" to our Saviour, I think that Christians would have justly complained. *Distracted* does not appear to me as correct a rendering as that in our common version—"sore amazed."

*Postscript, May 15th.*—In Mr. Mellor's Lecture, delivered last Sunday evening in reply to Mr. Hincks, he made some additional strictures on my lectures; but as I learn that he has left home, I cannot verify the report I heard in time for this publication, and therefore think it better not to refer to it: except to say that Mr. Mellor had seen, in manuscript, my note on our Lord's "bloody sweat," which appears to meet his comments. If I am rightly informed of his other criticisms, I think that the impartial readers of this work will find most of them already answered. I regret that a delay of the printers prevented the publication of this Appendix before his Lecture.

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